SOCIÉTÉ BELGE D'ÉTUDES ORIENTALES

DAŚABHŪMIKASŪTRA

ET

BODHISATTVABHŪMI

Chapitres Vihāra et Bhūmi

PUBLIÉS

avec une Introduction et des Notes

PAR

LE DR. J. RAHDER

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DAŚABHŪMIKA-SŪTRAM

PRÉFACE.

I. Documents utilisés.

J'ai collationné les manuscrits suivants du Daśabhūmikasūtra ou Daśabhūmīśvara (cité comme « Daśabhūmaka » dans la Bodhisattvabhūmi d'Asaṅga) : Paris, Bibl. Nat., fonds sanscrit n. 51 et 52 ; Cambridge, Univ. Libr., Add. 867.2 et Add. 1618 ; London, Royal As. Soc., Hodgson Coll. n. 3 ; Calcutta, As. Soc. of Bengal, B 45 ; Katmandu, Royal Library, MS. de 215 feuilles, 38 cm. × 10 cm., daté N. S. 967 (A. D. 1847). Les leçons du groupe le plus ancien (Cambridge 867.2 et le MS. de Londres) sont préférables à celles de la classe plus récente représentée par les MSS. de Paris, Cambridge 1618 et Katmandu. Le MS. de Calcutta, rédigé par un copiste médiocre, ne donne que très rarement des renseignements utilisables pour une édition critique du texte. Les gāthās du dernier chapitre (Parīndanā : « Transmission ») qui manquent dans le groupe le plus ancien, se trouvent dans la famille des MSS. modernes, tandis qu'elles sont omises dans tous les chapitres du MS. fragmentaire datant du 6me s. que j'ai pu consulter grâce à l'obligeance du Professeur L. de la Vallée Poussin. Ces gāthās sont également omises de l'édition présente, mais je compte les publier ultérieurement.

J'ai collationné les MSS. sanscrits avec la traduction tibétaine (**1.** : édition de Narthang du Bkaḥ. ḥgyur, section Phal. chen, vol. 3, fol. 71-242 ; **2.** : édition de Pékin, vol. 3, fol. 49a-168a ; **3.** : édition de Pékin du Bstan. ḥgyur, Bibl. Nat. Paris, fonds tib. n. 229, fol.

130b-335a : texte et commentaire de Vasubandhu), la traduction mongole (édition de Pékin du Bkaḥ. ḥgyur, section ulaṅgi, vol. 3, fol. 50b-182a : Bibl. Nat. Paris, fonds mongol n. 56), les traductions chinoises (**1.** : traducteur Dharmarakṣa, A. D. 297, Nanjō 110 ; **2.** : Kumārajīva-Buddhayaśas, A. D. 384-417, Nanjō 105 ; **3.** : Buddhabhadra, ch. 22 de l'Avataṃsakasūtra, A. D. 418-420, Nanjō 87 ; **4.** : Bodhiruci, A. D. 508-511, Nanjō 1194 ; **5.** : Śikṣānanda, ch. 26 de l'Avataṃsakasūtra, A. D. 695-699, Nanjō 88 ; **6.** : Śīladharma de Khotan, dynastie T'ang, Supplément du Canon de Kyōto 1, 2, 4) et les traductions japonaises (**1.** : Kokuyakudaizōkyō [1], section des sūtras, vol. 6. p. 179-325 ; **2.** : section des śāstras, vol. 13).

Les détails de l'original sont mieux rendus par Śīladharma, traduisant mot par mot, mécaniquement, travaillant avec minutie, sans tenir compte des exigences de la grammaire chinoise, que par les autres traducteurs chinois qui ont tâché de rendre le sens en chinois courant et élégant sans distinguer les nuances subtiles des MSS. sanscrits. Les expressions de sa version se rapprochent de la terminologie de Śikṣānanda, tandis que Nanjō 105 et 87 sont encore plus étroitement apparentés. En général, on peut constater une certaine correspondance entre la version tibéto-mongole et les MSS. sanscrits anciens (Cambridge 867.2 et Londres), et une conformité moins évidente du groupe moderne (Paris, Cambridge 1618, Katmandu) d'une part, et des traductions de Śikṣānanda et Śīladharma d'autre part. Je compte publier en 1927 un glossaire du Daśabhūmaka, contenant les équivalences en tibétain, chinois et mongol des termes et des passages sanscrits, et en outre les variantes (supprimées ici en considération de l'ordonnance claire et simple du texte), pour qu'on puisse juger des rapports précis entre les vingt versions que j'ai examinées. Les traductions japonaises établies sur Nanjō 87 et 1194 peuvent servir comme interprétations explicites du style chinois, succinct, concis et lapidaire, tandis que la version mongole (établie sur une traduction tibétaine), également récente et polysyllabique, peut rendre le même service pour le tibétain monosyllabique.

1. abrégé : Koku.

II. Données historiques.

Un catalogue du Tripiṭaka sous les T'ang, le Nei tien lu (A. D. 664 selon Nanjō, Cat. Chin. Trip., App. 2), conforme à un autre catalogue, T'u chi (même date), nous apprend qu'un śramaṇa Fa Lan de l'Inde centrale traduisit à Lo Yang entre A. D. 68 et 70 cinq livres bouddhiques dont trois portent des titres relatifs à notre sujet des bodhisattvabhūmis, à savoir : 1) Fo pên hsing ching (biographie de Śākyamuni) ; 2) Shih ti tuan chieh ching (Jūjidanketsukyō : Daśabhūmikleśacchedikāsūtra) ; 3) Fo pên shêng ching (recueil de Jātakas).

1.) Deux célèbres biographies du Bouddha contiennent des passages traitant des bhūmis : le *Mahāvastu* qui commence « Il y a quatre bodhisattvacaryās, carrières ou degrés du futur Bouddha : a) prakṛticaryā (gotravihāra dans la « Bodhisattvabhūmi » MS. de Cambridge) ; b) praṇidhānacaryā, où se produit la résolution d'atteindre à la Bodhi (śuddhādhyāśayabhūmi ibidem) ; c) anulomacaryā (caryāpratipattibhūmi ibidem ; vimalā jusqu'à la dūraṃgamā inclusivement ; caryābhūmi dans « Laṅkāvatāra » ed. Nanjō p. 15 ; ānulomikadharmakṣāntidharmālokamukhaṃ sarvabuddhadharmānulomanatāyai saṃvartate, citation du « Lalitavistara » ed. Lefmann, p. 35 ; cf. bhūmi 6 section R) ; d) anivartanacaryā (niyatabhūmi « Bodhisattvabhūmi » ; avaivartikabhūmidharmālokamukhaṃ sarvabuddhadharmapratipūrtyai saṃvartate, « Lalita » p. 35 ; cf. bhūmi 8 section Q) » et le *Lalitavistara* l. c. qui donne une liste de 108 dharmālokamukhas qu'un bodhisattva désireux de sa dernière incarnation doit montrer dans l'assemblée des dieux du ciel Tuṣita. On y reconnaît aisément les qualités d'un bodhisattva distribuées surtout dans les sept premières bhūmis du « Daśabhūmaka ». Les trois derniers dharmālokamukhas correspondent aux trois dernières bhūmis : **8**. avaivartika : acalā ; **9**. bhūmerbhūmisaṃkrāntijñānaṃ dharmālokamukhaṃ sarvajñajñānābhiṣekatāyai saṃvartate : « sādhumatī » section V ; **10**. abhiṣeka : dharmameghā. Les ressemblances ne sautent pas aux yeux dans le Mahāvastuparisara (p. 1-193, vol. 1, éd. Senart). J'en signale quelques-unes. Les saṃgrahavastus prédominant successivement dans leur ordre traditionnel pendant les quatre premières étapes (bhūmi 1

section VV ; 2 EE ; 3 O ; 4 K) sont mentionnés parmi les conséquences d'une prédiction faite à Śākyamuni par le Bouddha Dīpaṃkara de son futur état de Bouddha (p. 3). En outre, on y trouve le mahātyāga de la première bhūmi section TT « cakṣūṇi ca māṅsāni ca putradāraṃ dhanaṃ ca dhānyañ ca ātmā ca jīvitaṃ ca bhūyo bhūyo parityaktā ». Dans la mise en scène de Śākyamuni en tête d'un récit qui se rapporte à Maudgalyāyana (p. 34) on rencontre un passage « anavarāgrajātijarāmaraṇasaṃsārakāntāranarakādidurgasaṃsārakāntāragahanadāruṇāto mahāprapātāto uddharitvā kṣeme sthale śame śive abhaye nirvāṇe pratiṣṭhāpayanto » qui rappelle « Daśabhūmaka » 2 Z-AA. Dans le « Daśabhūmikaṃ nāma upadeśamukham » (p. 63-193) les rapprochements suivants sont manifestes : *Première bhūmi :* (p. 78) Huit samudācāras caractérisent les « tyāgena tyāgasampannā bodhisatvā mahāyaśāḥ » : **1**. tyāga (« Daśabhūmaka » 1 TT) ; **2**. karuṇā (1 SS) ; **3**. aparikheda (1 UU) ; **4**. amāna (maitrī ; 1 SS) ; **5**. sarvaśāstrādhyayitā (śāstrajñatā ; 1 UU) ; **6**. vikrama (correspond à « vicārya » dans les gāthās ; hryapatrāpya 1 UU) ; **7**. lokānujñā (lokajñatā 1 UU) ; **8**. dhṛti (dhṛtibalādhāna 1 UU) ; ils rappellent les dix « bhūmipariśodhakā dharmāḥ » des sections 1 OO-1 UU, 1 Z-CC, et du bhūmipaṭala de la Bodhisattvabhūmi, et les sept « ariyadhanas » (saddhā, sīla, hiri, ottappa, suta, cāga, paññā). P. 83-84 encore quelques détails sur l'abandon semblables à l'énumération de la section 1 TT. *2me bhūmi :* (p. 85) Les vingt dispositions d'esprit des bodhisattvas qui passent dans le second stage sont en rapport avec les séries de 2 A, J ; 3 A ; 6 Q du « Daśabhūmaka ». P. 90 « nānākuśalakośānāṃ lokārthasukhacāriṇāṃ (bodhisatvānām) » fait penser aux dix bons chemins de l'acte (2 B-K). *3me bhūmi :* La section J semble être un résumé des pages 91-95 du Mahāvastu : « bahūni evamādīni duṣkarāṇi jinarṣabhāḥ / subhāṣitānām arthāya pratipadyante mahāyaśā // ». *4me bhūmi :* Au point de vue des huit membres du Noble Chemin on peut comparer les passages p. 101-102 : « daśa karmapathāṃ kuśalāṃ sevanti puruṣottamā » ; « karmasaṃniśritāḥ santaḥ kautūhalaviniḥśritāḥ » ; « kāyakarma vacīkarma manokarma tathaiva ca / adhyāśayāś ca pariśuddhāḥ dānapāramitā ca yā // » avec les sections 4 C, F, J. La stance « Ils ne s'attachent jamais à des doc-

trines inspirées par l'hérésie (dṛṣṭi), mais seulement à des doctrines pures inspirées par la sagesse » se rapproche des sections 4 B, E, K (fin). Le nom du 4me vihāra dans l'Avataṃsaka, « Noblesse de naissance », qu'on y explique comme la naissance dans les bhadrāryadharmas, affranchie des trois mondes, se rapporte à l'énumération des positions élevées des bodhisattvas dans la bhūmi « rucirā » du Mahāvastu. *5me bhūmi* : Les mots « ādīptāṃ sarvabhavāṃ paśyanti rāgadveṣamohebhyaḥ / aśaraṇyaṃ nirānandaṃ sandhicittaṃ catuḥpaṃcamānantaraṃ bhavati » (Mahāv. p. 110) ne sont qu'un sommaire des sections D-G. Le fait que le nom « durjayā » est attribué par le Mahāv. à la 7me bhūmi paraît explicable par la présence de la section caractéristique et prédominante sur les moyens techniques (upāyas) (« Daśabhūmaka » 5 L) dans la 7me bhūmi (Mahāv. p. 134-135). *6me bhūmi* : La mention de « ceux qui ont atteint à la suppression de la conscience et de la sensation » (Mahāv. p. 127) fait penser à l'acquisition de la nirodhasamāpatti dans la 6me bhūmi du Madhyamakāvatāra (cf. Avataṃsaka, 6me vihāra : les bodhisattvas désirent faire obtenir l'anutpattikadharmakṣānti.). La préoccupation des champs de Bouddha, du nombre des Bouddhas, lokadhātus, pṛthivīdhātus, sattvas et pṛthagjanas, qui remplit les pages 121-126 du Mahāv. est en rapport avec une série de dix alternatives de l'Avataṃsaka, l. c., envers lesquelles un bodhisattva reste absolument indifférent, « in utrumque paratus ». Qu'il apprenne que le nombre des sattvas soit fini, ou bien infini ; que les sattvas soient souillés, ou bien purs ; que les sattvas soient difficilement sauvables, ou bien facilement ; que le nombre des dharmadhātus soit fini, ou bien infini ; que le lokadhātu soit saṃvṛtta, ou bien vivṛtta ; que le dharmadhātu existe, ou bien reste disparu, son esprit reste imperturbable. *7me bhūmi* : La section 7 F est conforme aux stances du Mahāv. (p. 102, l. 6-10 ; vyāmiśraṃ karma, cf. Mahāyānasūtrālaṃkāra d'Asaṅga, ch. 20-21, vers 14 et tableau) ; la section 7 G au passage du Mahāv. p. 135. *8me bhūmi* : Le nom du Mahāv. « janmanideśa » rappelle celui de la section 8 Q « janmabhūmi ». Le bodhisattva devient « kumāra », prince royal, irréprochable (anavadya 8 P, Q ; anupavadya Mahāv. p. 136, l. 14), né dans la famille des rois de la

Loi (buddhagotrānugata 8 R), digne d'être adoré comme un Bouddha : « samyaksaṃbuddhā iti draṣṭavyā ataḥ prabhṛty anivartiyāḥ » (Mahāv. p. 105, l. 16 ; 8 R). Mahāv. p. 104-107, l. 7 n'est qu'un précis de la 8me terre. Je note quelques concordances : « yaṃ śuddhaṃ tad rūpam anubhavanti te » (8 K-O) ; « yaṃ liṅgam icchanti bhavanti tathā, etc. » (8 M) ; « ataḥ prabhṛti vinayanti arhatve subahuṃ janaṃ / ataḥ prabhṛti vinayanti śaikṣabhūmau bahuṃ janaṃ // » (8 M, N) ; « anubaddhā devā yakṣā saguhyakāḥ » (8 R) ; « anutpādāc ca buddhānāṃ paṃcābhijñā bhavanti te » (8 K, P, R) ; « vaśībhūtāna bodhisatvāna » (8 O). On pourrait comparer Mahāv. p. 34, l. 10-14 avec 8 O, C, M. *9me bhūmi :* Le nom du Mahāv. « yauvarājyabhūmi » se retrouve 10 J « yauvarājyaprāptair (princes associés au pouvoir royal) api bodhisatvaiḥ sādhumatībodhisatvabhūmau pratiṣṭhitair » et est attesté par Madhyamakāvatāra, Avataṃsaka (9me vihāra), Śūraṃgamasūtra, Nanjō 1551, Bodhisattvakusumamālāpūrvakarmasūtra (Nanjō 1092). La fonction du « dharmabhāṇakatva » (9 M) exposée (p. 170, l. 11-p. 173) et louée par le deva Tuṣita, nommé Śikharadhara (p. 174) dans le Mahāv., est expliquée en détail dans les sections L-Z. La description de la série d'antithèses, commençant « O Bhikṣus, les choses périssables, je ne les représente pas comme impérissables » (p. 173) se trouve dans les sections 9 B-K. Parmi les noms des Bouddhas (sous lesquels Śākyamuni, tandis qu'il était dans les sept premières bhūmis, a acquis des mérites), énumérés dans le chapitre de la 9me bhūmi (Mahāv. p. 139-141), on en rencontre quelques-uns relatifs à la vertu caractéristique de la 9me terre, l'éloquence (pratibhāna) : samīkṣitavadana, madhuravadana, mahākośa, satyaṃvacas, samīkṣitārtha, anantakośa, asaṃbhrāntavacana. *10me bhūmi :* Le bodhisattva connaît la série garbhāvakrānti, garbhasthiti, janetrī, abhiniṣkramaṇa, etc. (Mahāv. p. 142) dans les sections 10 F et H (fin) ; il prévoit qu'il ne reviendra plus à une nouvelle existence après celle où il va entrer (apunāvarta, Mahāv. p. 142) ; c'est pourquoi un bodhisattva dans la 10me bhūmi est appelé « ekajātipratibaddha » ; la suite de Bhagavān, à l'occasion de la prédication du « Daśabhūmaka » (1 A), consiste en « avaivartikā ekajātipratibaddhā bodhisatvāḥ ». La « Bodhisattvabhūmi » nous informe du 10me ou 12me vihāra : yatra

sthito bodhisattvo bodhisattvamārganiṣṭhāgato 'nuttarāyāṃ samyaksambodhau mahādharmābhiṣekaprāpta ekajātipratibaddho vā bhavati caramabhaviko (Mahāv. p. 143 : antimam upetya vāsam)vā. La 10me bhūmi est désignée comme celle des « ekajātipratibaddhabodhisattvas » dans le Caryāmārgabhūmisūtra (Nanjō 1325) et Daśabhūmikleśacchedikāsūtra (Nanjō 376). Les 18 « āveṇikā buddhadharmāḥ » (Abhidharmakośa, ch. 7, 28) et les dix forces forment un autre trait d'union entre le « Daśabhūmaka » (10 E-F) et le Mahāv. (p. 158-160). Mahāv. p. 147, « tuṣitabhavanam ādau kṛtvā sarveṣāṃ bodhisatvānāṃ paṃca nīvaraṇāni viṣkambhitāni bhavanti aprāpte dharmarājye » est en rapport avec l'anāvaraṇavimokṣa de la section 10 G (cf. 3 H). Parmi les strophes consacrées au « lokottaravāda » (Mahāv. p. 167-170) le vers « īryāpathāṃ darśayanti catvāraḥ puruṣottamāḥ » paraît presque identique à « sthānacaṅkramaṇaniṣadyāśayyāsanasaṃdarśana » (10 F) et il y a plusieurs analogies dans les passages indiqués.

Après avoir mis en lumière l'étroite parenté entre le « Daśabhūmaka », sūtra indépendant et chapitre de l'Avataṃsakasūtra, et le « Daśabhūmika » qui montre la préparation à la dernière incarnation dans le Mahāvastu, je signalerai les données pseudo-historiques du Mahāvastu relatives à l'origine du « Daśabhūmikasūtra ». « Kāśyapa demande si cette description des dix bhūmis appartient à Bhagavat, ou d'une façon générale à tous les Bouddhas parfaitement accomplis. Kātyāyana répond : Un jour, Bhagavat résidait à Vārāṇasī, au ṛṣipattana, dans le bois des gazelles, entouré de vingt-huit centaines de « vaśībhūtas » (arhats ou bodhisattvas dans les bhūmis 8-10) ; là, Bhagavat, analysant les dix-huit buddhadharmas, pour montrer comme la vue intellectuelle (jñānadarśana) des samyaksambuddhas ne connaît pas d'obstacles dans le passé, proclama les dix bhūmis. Les dix bhūmis sont décrites en prenant pour commencement le Bouddha Śākyamuni. » (p. 161) Ce qui est confirmé par les vers de l'épilogue (p. 192) : « Vārāṇasīṃ vanaṃ gatvā buddhadharmapuraskṛto / vistareṇa prakāśayati nāyako bhūmayo daśa // ». (p. 193) « L'enseignement qui a pour titre le « Daśabhūmika » a été prononcé sur le Gṛdhrakūṭa dans l'assemblée des 500 vaśībhūtas ». Ce qui est

confirmé par la strophe concernant la tenue du concile à Rājagṛha (p. 75) « Pralambabāhuṃ vaśībhūtaṃ Kāśyapo idam abravīt : Sur le pic du Gṛdhrakūṭa crée vite un plateau. Mets en œuvre tes pouvoirs magiques pour scruter tous ces 18000 êtres réunis dans l'assemblée. » La mise en scène du Daśabhūmaka est apparemment plus récente ; lieu : le palais du roi des dieux paranirmitavaśavartins ; temps : deuxième semaine après l'acquisition de la bodhi ; prêcheur : Vajragarbha, inspiré par Śākyamuni ; interlocuteur : Vimukticandra ; recueillement du prêcheur : mahāyānaprabhāsasamādhi ; Bouddhas exerçant leur « adhiṣṭhāna » : daśaṣu dikṣu daśabuddhakṣetrakoṭiparamāṇurajaḥsamānāṃ lokadhātūnāṃ tathāgatāḥ (Vajragarbhasamanāmakāḥ) ; témoins : daśasu dikṣu daśabuddhakṣetrakoṭiparamāṇurajaḥsamā bodhisatvāḥ sarve vajragarbhasamanāmakāḥ ; auditeurs : innombrables bodhisattvas, devas, nāgas, etc. On retrouve une introduction analogue dans plusieurs chapitres de l'Avataṃsaka, notamment ceux sur les dix stations, dix caryās, dix pariṇāmanās.

2.) Le « Shih ti tuan chieh ching », sūtra mentionné dans le « Nei tien lu », était déjà perdu à l'époque des Yüan comme les autres traductions de Fa lan. Néanmoins, l'identité entre ce titre et celui du Daśabhūmikleśacchedikāsūtra (« Shih chu tuan chieh ching » ; chu, vihāra = ti, bhūmi [1]), traduit par Fo Nien (A. D. 384-417 ; Nanjō 376), justifie une comparaison scrupuleuse entre ce dernier texte et le Daśabhūmaka au point de vue des doctrines primitives sur les bhūmis au premier siècle de notre ère. D'abord les noms des 10 vihāras (le terme « vihāra » alterne avec « vihārabhūmi » et « bhūmi ») : **1.** cittotpāda (nom du premier vihāra dans l'Avataṃsaka [2]) ; **2.** (adhi)śīla (identique au nom correspondant de la « Bodhisattvabhūmi » [3]) ; **3.** adhicitta (shingaku ; identique au nom correspondant de Bo.) ; **4.** noblesse de naissance (nom du 4me vihāra dans Av.) ; **5.** achèvement de la bhāvanā (correspond à l'état d'arhat selon le grand commentaire de l'Av. « Daishoshō », composé par le patriarche chinois Shōryō Daishi ou

1. Déjà dans la littérature pâlie l'équivalence bhūmi = vihāra existe ; les 4 dhyānas sont considérés comme « bhūmis » et comme « anupubbavihāras ».

2. abrégé : Av.

3. abrégé : Bo.

Chō Kwan) ; **6**. adhimātrāvasthā, position supérieure (shang wei ; la plus élevée parmi les trois adhiprajñās de Bo.); **7**. avaivartika (nom du 7me vihāra dans Av.); **8**. kumāra (Daśabhūmaka 8 Q ; nom du 8me vihāra de l'Av.) ; **9**. où manque encore un seul vihāra (i chu fei chiu chu) ; « constamment pur » ; **10**. abhiṣikta (nom du 10me vihāra de l'Av.). Nanjō 376 commence : « Evaṃ mayā śrutam / Un jour, Bhagavat résidait à Vaiśālī, dans l'Āmrapālyārāma entouré de 84000 bhikkhus, 104000 bodhisattvas (parmi lesquels le Ratnagarbha du Daśabhūmaka 1 A), innombrables devas, nāgas, yakṣas, gandharvas, hommes etc., et avait l'intention de prêcher la loi ». Bhagavat explique les bhūmis à son interlocuteur Pravara (Ujjayana ; Mahāvy. ed. Sakaki 194-25) -bodhisattva. Le texte se rapproche souvent du bhūmisambhāra de la Prajñāpāramitā (Śatasāhasrikā [1]), texte sanscrit, ed. Pratāpacandra Ghoṣa, Bibl. Ind., Part 1, fasc. 16, 10me parivarta ; texte tibétain, même éditeur, Bibl. Ind., vol. 3, fasc. 3 ; Pañcaviṃśati, Paris, Bibl. Nat., fonds sanscrit n. 71, fol. 122-128) et des doctrines Mādhyamika. *Première bhūmi :* Le bodhisattva y loue l'abandon large (kuang shih ; munificence, altruisme pratique ; 7 espèces énumérées dans « Daizō hossū » de Jakushō, p. 955, qui s'accordent avec 1 TT) sans abandonner l'extinction (tuan mieh ; danmetsu ; « Daizō hossū » l. c. 7 espèces : l'épuisement des désirs, des sentiments de bonheur, malheur, etc.). Son cœur rempli de karuṇā et maitrī (cf. 1 QQ-SS) pénètre les quatre régions ; quoiqu'il ait l'esprit miséricordieux, il n'a pas de « saṃjñā ». Sa charité n'est pas motivée par un égoïsme prévoyant des récompenses. Envers les créatures il ne connait pas d'avarice (cf. 1 TT : sarvavastuṣu sāpekṣacittaṃ parivarjya). Suit une phrase qu'on rencontre dans la Prajñāpāramitā, non pas dans le Daśabhūmaka : en donnant il sait que le donateur n'existe pas, que celui qui reçoit n'existe pas, que la chose donnée n'existe non plus (Śa. p. 1454 : tyāgaparikarma dānadāyakaparigrāhakānupalabdhitām upādāya). En effet, nous retrouvons la série des dix préparations (parikarmas) qui constituent la première bhūmi dans la Prajñāp. De plus, « kalyāṇamitrasevanāparikarma nairmaṇyanatām (cf. 8 C) upādāya », rappelle 1 BB ; « dharmaparyeṣṭiparikarma sarvadharmānu-

1. abrégé : Śa.

palabdhitām upādāya » ressemble 1 BB, 1 CC, 3 I, 3 J ; « abhīkṣṇa-naiṣkramyaparikarma gṛhānupalabdhitām upādāya » 1 UU, 1 XX ; « dharmavivaraṇaparikarma bhedānupalabdhitām up. » 1 P ; « satya-vacanaparikarma vacanānupalabdhitām up. » 1 CC. Dans le premier chapitre de Nanjō 376 on parle de la « première parikarmabhūmi », comme dans la Prajñāp., Daśabhūmaka (2 A, 1 G, GG, 1 WW ; 5 B, 7 H, 8 S, 9 A), Dharmasaṅgraha 65, Laṅka ed. Nanjō, p. 65 : pari-karmabhūmir iyaṃ mahāmate gotravyavasthā nirābhāsabhūmyava-kramaṇatayā (en vue de l'entrée dans la terre d'un Bouddha) vya-vasthā kriyate. Il y a une étroite parenté entre les dix « bhūmipari-śodhakā dharmāḥ » et les dix parikarmas. Le nom du 2me vihāra de l'Av. est « bhūmiparikarma », et en effet nous y retrouvons « atṛptabāhuśrutyaparyeṣaṇatā » (1 BB), « kalyāṇamitraniṣevaṇatā » (1 BB), « kālavelāmātracārī » (1 UU, 2 E, H). Nous lisons partout dans Nanjō 376 les phrases de l'introduction du bhūmisambhāra (Śa. p. 1454) : C'est en pratiquant les six pāramitās (de même les chapitres relatifs aux bhūmis dans Nanjō 376 ne connaissent que les six pāramitās, non pas la série de dix) qu'un bodhisattva passe d'une bhūmi à l'autre. C'est-à-dire, par cette transition aucun dharma n'arrive, ni ne s'en va, ni ne progresse, ni ne recule. Il ne conçoit pas la base (bhūmi) de tous les dharmas, il ne s'en forme aucune idée ou perception, il ne la prépare (nettoie) pas (la trad. chin. de Kumārajīva omet la dernière négation) ». *2me bhūmi :* consacrée à la śīlaviśuddhi (cf. 2 EE). Le bodhisattva y est reconnaissant et mani-feste ce sentiment par des actions : « kṛtajñatā kṛtakāritā » (Śa. p. 1460). Il est patient sans malice : « sarvasatvānām antike 'vyāpā-dāvihiṃsācittatā » (Śa. l. c. ; cf. 2 J) ; joyeux dans toutes les circon-stances, il sourit avant de parler : « prītyanubhavanatā » (Śa. l. c. ; cf. 2 G, EE : le priyavadyatāsaṃgrahavastu prédomine à la 2me terre) ; il réalise la grande compassion : « bodhisatvasya bodhisatvacārikāṃ carata evaṃ bhavati / ekaikasyāhaṃ satvasyārthāya gaṅgānadīvālu-kopamān kalpān nirayeṣu vasan tatra cchedanabhedanakuṇḍanakhe-dana (tib. : btse ba) pacanāny anubhaveyaṃ yāvan na sa satvo bud-dhajñāne pratiṣṭhāpito bhavet / » (Śa. p. 1461 ; texte corrigé d'après le MS. du Pañcaviṃśati ; cf. 2 L-DD) ; il a pour le guru obéissance,

foi, respect : « guruśuśrūṣāśraddhāgauravatā » (Śa. l. c. ; 2 T, 5 J ; la liste des dix dispositions de 2 T est reproduite dans le 2me vihāra de l'Av.) ; il établit fermement les 4 śraddhās [1] (il croit au triratna et à la moralité). On y trouve les dix bhūmis communes aux trois véhicules, énumérées dans Śa. p. 1473, Mahāvy. par. 50, Śuklavidarśanā (commentaire du Daśabhūmaka, MS. népalais) : « Les bodhisattvas de la 2me bhūmi doivent toujours pratiquer fictivement les dix bhūmis, śukla (śuṣka correspond au terme pāli sukkha, Comp. of Philosophy, p. 55, 75, au terme chinois *kan* « sec », pas encore humecté par l'eau du pararamārtha)-vidarśanā-(var. : vipaśyanā) bhūmi (le pṛthagjana y possède les 5 dispositions d'arrêt : aśubhabhāvanā, karuṇāmaitrībhāvanā, ānāpānasmṛti, pratītyasamutpādabhāvanā, buddhānusmṛti), adhimuktibhūmi (correspond à la gotrabhūmi de Śa.), darśanabhūmi [2] (srotaāpanna), tanubhūmi (sakṛdāgāmin), vitarāgabhūmi (omise dans Nanjō 376 ; anāgāmin), kṛtāvibhūmi (arhat), pratyekabuddhabhūmi, bodhisatvabhūmi, buddhabhūmi (les deux dernières omises dans Nanjō 376) [3]. Quoiqu'ils guérissent les maladies (défauts) de ces bhūmis, ils ne se rendent pas présentes ces bhūmis (na sākṣātkurvanti ; cf. 7 K) ». *3me bhūmi* : Comme le Śa., Nanjō 376 commence par la « bāhuśrutyātṛptatā » (3 H-J). Au détriment du don de la loi, le bodhisattva n'aspire même pas à la bodhi (« akṣarānabhiniveśena nirāmiṣadharmadānavivaraṇatā » Śa. p. 1462 ; 3 J) ; il nettoie les kṣetras sans en avoir une idée (« yaiḥ kuśalamūlair buddhakṣetraṃ pariśodhayan / ātmaparacittakṣetraṃ pariśodhayati / teṣāṃ kuśalamūlānāṃ yā pariṇāmanā / iyam ucyate bodhisatvasya buddhakṣetrapariśodhanakuśalamūlāvaropaṇapariṇāmanā », Śa. l. c. ; 3 F, 1 JJ, strophes initiales de la 7me bhūmi) ; il ne se lasse pas de mûrir les êtres souffrants jusqu'au moment de leur entrée dans le nirvāṇa (« aparimitasaṃsārāparikhedanatā » Śa. l. c. ; 3 E-G) ; il pousse sa générosité jusqu'au point de s'offrir comme nourriture à une

1. Abhidharmakośa ch. VI 73-75.

2. Nettipakaraṇa 8, 14, 50 ; voir les articles bhūma(ka) et bhūmi dans le dictionnaire de Rhys Davids-Stede.

3. Selon la Śuklavidarśanā la darśanabhūmi correspond à la pramuditābhūmi ; la tanūbhūmi aux bodhisattvabhūmis 2-7 ; la vītarāgabhūmi à l'acalā ; la kṛtāvibhūmi à la sādhumatī ; la pratyekabuddhabhūmi correspond à la dharmameghā.

tigresse affamée (3 J) ; « il voit que tous les dharmas sont exempts de transmigration et d'annihilation, en raison de leur production par des causes conditionnées ; par conséquence, tous les liens de la concupiscence, de la forme, de l'existence et de l'ignorance deviennent faibles (tanubhūmi) (3 N-O) » (Madhyamakāvatāra, trad. Poussin). Dans une énumération des 7 membres de l'illumination se trouve la corrélation « le prītisambodhyaṅga correspond à la 3me dhyānabhūmi » (3 K, 4 C) ; d'autre part l'explication des 4 dhyānas se trouve au milieu de la 4me bhūmi. *4me bhūmi :* Comme Śa., le texte que nous examinons maintenant (Nanjō 376) commence par l'araṇyavāsāparityāgitā (cf. 3 K), expliquée comme l'abandon des terres des śrāvakas et des pratyekabuddhas par Nāgārjuna[1] dans son grand commentaire de la Prajñāpāramitā Ta chih tu lun (Koku, śāstra vol. 3, fasc. 49-50). Le bodhisattva s'isole bien loin de ces stages inférieurs ; il s'approche de (est grandi dans) la famille des tathāgatas (4 B : saṃvṛtto bhavati tathāgatakule) par la possession des dix qualités qui anéantissent le jñeyāvaraṇa, purifient et mûrissent la connaissance, constituent le corps et la résidence des tathāgatas (4 B), et sont acquises en même temps que les dix dharmālokapraveśas (4 A) (commentaire de Vasubandhu, Koku, śāstra, vol. 13). « udārāśayādhimuktidhātu » représente la foi égoïste des deux véhicules inférieurs (śrāvakas et pratyekabuddhas), capable de briser le kleśāvaraṇa, incapable de détruire le jñeyāvaraṇa (comme les trois premières bhūmis d'un bodhisattva, qui forment la base indispensable d'adhimukti et de bāhuśrutya des réalisations de la 4me bhūmi) ou de sauver les êtres ; « māhātmyāśayādhimuktidhātu » représente la foi altruiste du véhicule des futurs Bouddhas (4 A). Les besoins d'un bodhisattva sont réduits au minimum ; il est content, parce que rien ne peut être obtenu, même pas la bodhi (Śa. l. c.) ; il ne cesse de pratiquer le « dhutaguṇasaṃlekha » (cf. Daśabhūmaka, Parīndanā D), cause de l'anutpattikadharmakṣānti, qu'il contemple, tout en étant dans la « tīkṣṇā cānulomikī tṛtīyā kṣāntiḥ » (6 R) : gambhīreṣu dharmeṣu (8 B-C) nidhyaptikṣāntir (sic Pañcaviṃśati ; tib. : chos zab mo rnams la mi rtog par

1. l'auteur du Daśabhūmivibhāṣāśāstra, traduit par Kumārajīva (Nanjō 1180).

gshog paḥi bzod pa ; Śa. : niryāṇakṣāntir ; chinois : kuan) iyaṃ bodhisatvasya dhutaguṇasaṃlekhānutsarjanatā (cf. : « apratyudāvartyāśayatā », « svabhāvānutpattivibhāvanatā », « abhāvakṣayavibhāvanatā » 4 B). Il n'abandonne jamais les disciplines (śikṣās), mais il ne les manifeste pas (apracāra, cf. 3 H, 5 J, 7 K) ; il produit la pensée d'absence de fonction (nivṛtti), puisqu'il comprend que toutes les choses n'ont pas d'abhisaṃskāra (Śa. p. 1463 ; 4 B) ; il doit étudier[1] et pratiquer[2] les trois racines (kên) : 1) depuis les pṛthagjanas, qui obéissent aux 5 défenses, jusqu'aux srotaāpannas (on ne connaît pas encore : wei chih) ; 2) depuis les sakṛdāgāmins jusqu'aux anāgāmins (on est en possession de la connaissance : i chih) ; 3) depuis les arhats jusqu'aux Bouddhas (on ne connaît plus : wu chih) ; il cultive les trente-sept principes d'illumination (4 C) ; il repousse les 5 saṃyojanas (wu chieh ; Abhidharmakośa, ch. 5, 41-45 : rāga, pratigha, māna, īrṣyā, mātsarya ; cet endroit pourrait suggérer la correction suivante du titre : « Daśabhūmisaṃyojanacchedikā », au lieu de la restitution donnée par Nanjō n. 376). *5me bhūmi :* Selon Vasubandhu les viśuddhyāśayasamatās de la section 5 A constituent le contrecarrant (pratipakṣa) de l'adhimāna (Abhidharmakośa ch. 5, 10), une espèce d'arrogance, qui s'exprime par la pensée : « je suis supérieur », « je suis égal », relativement à l'égal, au supérieur. C'est pourquoi Nanjō 376 et Śa. (p. 1465) contiennent le passage : samaṃ samanupaśyati kutaḥ punar adhikaṃ yenādhimanyeta / evam adhimānaḥ parivarjayitavyaḥ. D'ailleurs, le bodhisattva y doit éviter d'autres espèces d'orgueil : utkarṣaṇa (parce qu'on ne peut pas observer les choses intérieures) ; parapaṃsanā, mépris des autres (parce que les choses extérieures ne sont point observables) ; stambha, présomption. Il doit fuir les doctrines mondaines et les discussions vaines : yatra bodhisatvasya saṃgaṇikāsthānasthitasya śrāvakapratyekabuddhapratisaṃyuktā kathā syāt tatpratisaṃyuktaṃ vādacittotpādam utpādayen na tatra bodhisatvena sthātavyam / iyaṃ bodhisatvasya saṃgaṇikāsthānaparivarjanatā (Pañcaviṃśati ; 5 A, F : dṛṣṭi ; 5 M : sarvatīrthyāyatanavinivartanāya, etc.) ; il comprend les vérités saintes (5 C, M).

1. les deux dernières racines, i chih et wu chih.
2. la première racine, wei chih.

6me bhūmi : consacrée au développement du pratītyasamutpāda, comme dans le Daśabhūmaka et le Visuddhimagga (paññābhūmi). Quoique le bodhisattva, pourvu des six pāramitās, ait reconnu le vide universel (6 P), il peut encore retomber aux terres des śrāvakas et des pratyekabuddhas, parce qu'il ne possède pas encore l'upāyabala (la 7me bhūmi est appelée upāyaprajñāśodhanā) (6 Q-R) ; c'est pourquoi Bhagavān le met en garde contre ces bhūmis inférieures (Śa. p. 1465) et l'espèce d'orgueil, appelée « abhimāna », est détruite (6 S ; Kośa, ch. 5, 10 a : penser qu'on possède les distinctions, c.-à-d. des dharmas, purs ou impurs, qui s'appuient sur le recueillement, alors qu'on ne les possède pas). En outre, on rencontre dans Nanjō 376 les dix samatās de 6 A, et les trois portes de la délivrance de 6 N. *7me bhūmi :* la bodhisattvabhūmi par excellence (selon le Daishoshō), dont la description dans Śa. contient plus de détails qu'on n'en trouve dans les descriptions des autres terres. C'est la śamathavipaśyanābhūmi [1] (Śa. p. 1469 ; 7 D, I ; Kośa, ch. 8, p. 131), où le calme et l'intellection sont équilibrés ; dans les trois premières bhūmis le calme est petit (manque de concentration), l'intellection grande ; le contraire dans les trois terres suivantes ; ce n'est qu'à la 7me terre qu'on entre dans la détermination-absolue-de-l'acquisition-de-la-qualité-d'avaivartikabodhisattva (bodhisattvaniyāmāvakrānta, cf. 7 N « kuśalaḥ satvān niyāmam avakrāmayitum » ; Kośa, ch. 6, 26 a) grâce à cet équilibre. La série des paradoxes, où les thèses mondaines se réconcilient avec les antithèses supramondaines dans la synthèse mahayaniste d'un bodhisattva (7 A, M ; Suzuki, Mahayana Buddhism, p. 319-321 ; Vimalakīrtinirdeśa, chap. « upāya » et « Mañjuśrī », Eastern Buddhist, vol. 3, p. 138, 240), se trouve reproduite dans Nanjō 376 et Śa. p. 1466-1469. *8me bhūmi :* Pratique de la Terre Pure (jōdogyō ; ching t'u hsing ; nom donné par Fa Ts'ang (Hōzō) dans son commentaire de l'Av. « Kegongyōtangenki »), où le bodhisattva jouit des fruits mûrs de ses mérites accumulés au cours des sept premières bhūmis ; sans jamais sortir du recueillement, sans aucune espèce d'activité mentale, il accomplit toutes les actions d'un sauveur du monde par ses jeux magiques : yatra

1. comparer śamathasukha, Laṅka, ed. Nanjō p. 15.

samādhau sthitvā sarvāḥ kriyāḥ karoti na cāsya cittaṃ kvacid dharme pravartate (Pañcaviṃśati : na cāsya cittapracāro bhavati) / ayaṃ bodhisatvasya māyopamaḥ samādhiḥ / yo bodhisatvasya vipākajaḥ samādhir iyaṃ bodhisatvasyābhīkṣṇasamāpattiḥ / (Śa. p. 1470 ; 7 F comm. Vasubandhu, 7 G, 8 C, Q). Jusqu'ici les passages de Nanjō 376, qui lui sont communs avec le bhūmisambhāra de la Prajñāpāramitā, n'en forment que la façade, derrière laquelle on peut trouver successivement les matériaux des bhūmis du Daśabhūmaka. Dans les deux dernières bhūmis, même cette façade empruntée manque. *9me bhūmi :* Une certaine confusion des deux dernières bhūmis dans Nanjō 376 (contenant un passage où la 10me bhūmi est appelée tathāgatabhūmi) et Śa. (énumérant les sampads ou perfections des Bouddhas : garbhāvakrānti, kula, jāti, gotra, parivāra, janma, abhiniṣkramaṇa, bodhivṛkṣavyūha, sarvaguṇaparipūri, comme qualités d'un saṃnikṛṣṭa bodhisattva avant la conquête de la bodhi, à la 9me terre, tout en appelant la 10me terre le stade des Bouddhas ; cf. Kośa, ch. 7, 34-35) rappelle la confusion analogue du Mahāvastu. Le bodhisattva y prêche la loi au moyen des 4 connaissances distinctes (pratisaṃvids ; cf. Kośa, ch. 7, 37-40 ; 9 L-Z) en s'adaptant aux besoins, dispositions, talents, naissances, etc. des êtres vivants (9 L ; Śa. : devanāgayakṣagandharvāsuragaruḍakinnaramahoragarutajñānaṃ pratividhyati). L'encyclopédie des termes qu'un bon prêcheur doit connaître (9 B-K) est plus élaborée dans Nanjō 376 que dans le Daśabhūmaka : énumération des 7 mānas, 8 espèces de turpitude, dix mauvais chemins de l'acte, etc. Il y a une gradation ascendante : **1**. celui qui croit au triratna (śraddhānusārin ; Kośa, ch. 6, 29 et 63) ; **2**. dharmānusārin ; **3**. résident dans le chemin saint ; **4**. pratyekabuddha ; **5**. cittotpādika bodhisattva ; **6**. avaivartika bodhisattva ; **7**. ekajātipratibaddha bodhisattva ; **8**. tathāgata. Une quantité infinie de science et de mérite d'un degré inférieur ne vaut pas le puṇyajñānasambhāra d'un seul pudgala du degré supérieur. Une division chronologique suit : **1**. un asaṃkhyeya (Kośa ch. 4, p. 224 ; ch. 3, p. 188) jusqu'à l'obtention de l'état d'arhat (ārya ?) ; **2**. un asaṃkhyeya depuis srotaāpanna jusqu'à l'état d'anāgāmin ; **3**. un asaṃkhyeya depuis bodhisattvacittotpāda jusqu'à l'état « avaivartika bodhisattva » ; **4**. rési-

dence dans le ciel Tuṣita. *10me bhūmi :* nommée la terre parfaite (ch'êng ti), ṣatyabhūmi, terre sans déconcertement (k'ung chü ti), mārgabhūmi, samāpattibhūmi, vaiśāradyabhūmi, dhyānabhūmi (kuan ti), prajñābhūmi, svayaṃbhūbhūmi (tzŭ jan hsing ti). Nous y retrouvons les bodhisatvavimokṣas (10 G), les perfections (sampads) des Bouddhas (10 J : nirmāṇakarma vādhiṣṭhānakarma vā prabhāvakarma vā ; cf. Kośa, ch. 7, p. 83, 114-122 : actes de création, de conservation et de puissance magique), les dix forces, les quatre assurances, les trois équanimités, la grande pitié, la sextuple abhijñā (Kośa, ch. 7, 42-46 : réalisation du savoir de pouvoir magique, d'oreille, de la pensée d'autrui, des anciennes existences, de la mort et de la renaissance, de la destruction des vices), les prātihāryas (Kośa, ch. 7, 47 ; ṛddhi, ādeśanā, anuśāsanī ; 10 D, J).

3. L'étroite parenté entre les Jātakas et le Daśabhūmaka est mise en lumière par l'équivalence de « jāti » et « bhūmi » dans le passage suivant du Mahāvastu (vol. I, p. 104, 458) : « Les démérites que les bodhisattvas ont accumulés antérieurement à leur résolution de devenir Bouddha sont tous, une fois leur esprit fixé, entièrement couverts, comme un troupeau de gazelles par une grande montagne, et si le bodhisattva (quoique ayant pris pied dans la carrière à titre d'inébranlable) n'a pas encore atteint l'esprit de praṇidhi, ces démérites mûrissent en lui dans les six naissances qui suivent (changer jātiṣu en bhūmiṣu), par des fruits désagréables dont la forme la plus réduite est le mal de tête ». Bhagavān (p. 161) proclame la doctrine des dix bhūmis, car : « atīte aṃśe apratihataṃ jñānadarśanam eva samyaksambuddhānāṃ bhavati » ; le passé (atītāṃśa) vise nécessairement les naissances antérieures d'un Bouddha, sujet des récits appelés Jātakas. L'enseignement des bhūmis est intimement lié avec l'exposition des Jātakas dans l'épilogue du chapitre sur les bhūmis (p. 192) : « Il est impossible que les tathāgatas acquièrent l'omniscience avant d'avoir passé par les bodhisatvabhūmis ; mais, une fois les bhūmis parcourues, ils l'obtiennent sans retard. Voilà ce qu'enseignent les héros de la parole, les mahāpuruṣas. Bhagavān, en possession des buddhadharmas, prêche les dix bhūmis en détail dans le bois de Vārāṇasī. Les Bouddhas, distinguant le bien et le

mal, et connaissant la pensée d'autrui, examinent les Jātakas de tous les êtres vivants selon leur disposition ». Les noms « Daśabhūmi(a)ka » et « Dīpaṃkarajātaka » apparaissent dans le même titre (p. 63, commencement du chapitre des dix bhūmis) : « atra daśabhūmiko kartavyo dīpaṃkaravastu ca ». A l'époque du Bouddha Dīpaṃkara fut complété le second asaṃkhyeya de la bodhisattvacaryā du futur Śākyamuni (Kośa, ch. 4, 108-112 ; ch. 3, 93-94) ; pendant cette période incalculable les bhūmis 1-7 sont parcourues (Abhisamayālaṃkārāloka 8 ; commentateur japonais du Prajñāpāramitāśāstra, bhūmisaṃbhāra, Koku, vol. 3). Les récits racontés par le Bouddha sur ses existences antérieures de bodhisattva ne s'appliquent qu'à la partie de sa carrière de bodhisattva qui est comprise dans les trois dernières bhūmis, parcourues pendant le 3me asaṃkhyeya, l'avivartacaryā. (Nidānakathā : l'ascète Sumedha ne commence sa série de naissances décrites dans les Jātakas qu'après le praṇidhāna et le vyākaraṇa en présence du Bouddha Dīpaṃkara ; Sumedha correspond à Megha du Mahāv. p. 193-248, à Sumati du Divyāvadāna ; Mahāv. p. 105.) D'après Mahāv. p. 170, le futur Śākyamuni est dégagé du désir (vītarāga) depuis Dīpaṃkara, il est semblable à l'anāgāmin et réside dans l'acalābhūmi (Śuklavidarśanā)[1]. D'autre part, si l'on fait commencer la carrière des bodhisattvas par la prophétie qui porte sur un gotrapudgala, dans le stade de production de pensée (Asaṅga, Sūtrālaṃkāra, ch. 19, vers 37), par le premier vœu de bodhi (sous Śākyamuni l'ancien : Kośa, ch. 4, 110 d ; Mahāv. p. 1, 48), ou par le premier (Asaṅga, l. c. vers 38) niyāma (niyati) de 1 U[2], les Jātakas s'appliquent aux dix bodhisattvabhūmis,

1. aṣṭamyām eva bhūmāv atyantaniḥkleśā bodhisatvā arhattulyās teṣāṃ sūkṣmo 'pi nāsti kleśasamudācāraḥ / satvaparipākāya ca pañcakāmaguṇān utpādayati vipākapāramitopasthitopasthitau hi yāḥ kalpāsaṃkhyeyadvayaparipūritāḥ pāramitās tā ābhogasamanantaraṃ svayam eva janmāntarāṇi grāhayanti / tatra tatra gatau jātau yonau ca dṛśyante amīti ca prayojane svayam eva na dṛśyante / saiva cyutir upapattiś cācintyā pāriṇāmikā nairmāṇikā (cf. 8 Q : janmabhūmi ; 8 K, L, M). Quant à la 9me bodhisattvabhūmi ou arhadbhūmi : atrānantamukho jātakāntaradarśīti kṛtāvibhūmiḥ (Śuklavidarśanā).

2. Bo., Bhūmipaṭala : la 8me bhūmi représente le 3me niyatipāta. Trois avasthās : 1) cittotpāda ; 2) niyati ; 3) vyākaraṇa, sont énumérées comme doctrine Mahāsāṅghika dans le traité sur les sectes, traduction L. d. l. V. Poussin.

où les dix pāramitās sont actualisées successivement. C'est le point de vue des recueils de Jātakas, qui utilisent des récits populaires pour illustrer les vertus suprêmes (cf. les formules relatives aux pāramitās dans 1 VV, 2 EE, 3 O, 4 K, 5 M, 6 S, etc.), comme le Cariyāpiṭaka du Canon pāli (10 pāramiyo), Nidānakathā (10 pāramiyo), Ṣaṭpāramitāsaṃnipātasūtra (Nanjō 143, traduit par le cambodgien Sêng Hui, A. D. 251-280), Jātakamālā d'Āryaśūra, Karuṇāpuṇḍarīka.

Les doctrines relatives aux asaṃkhyeyas (d'après les pūrvācāryas le bodhisattva obtient la qualité de ne pas reculer (1 U, UU) après avoir achevé le premier asaṃkhyeya qui comprend la saṃskāra-(gotra)bhūmi et l'adhimukticaryābhūmi : Kośa, ch. 4, 109) ne sont pas les seules doctrines communes aux deux véhicules en matière des bodhisattvabhūmis ; les doctrines sur la « caryā » sont également communes aux deux véhicules. « Bhūmi », « caryā » et « carita » sont synonymes dans le passage suivant du Mahāvastu (vol. 1, p. 76) : « Le sthavira Kāśyapa s'adresse à Kātyāyana : Proclame la carrière (carita) des magnanimes rois de la loi. Kātyāyana prêche les carrières des Bouddhas (caryā[1] buddhānām) en réponse à la question de Kāśyapa : O Fils du Vainqueur, apprenez graduellement et selon la vérité la carrière des Bouddhas à la carrière (caraṇa) pure[2]. Quelles sont les dix bodhisattvabhūmis ? La première bhūmi est désignée « durārohā », etc. ». Le chapitre sur les bhūmis est terminé (p. 193) par une observation qui a pour but d'expliquer comment un Bouddha peut déterminer la voie que suivent tous les autres, et les degrés par où ils sont obligés de passer : « gambhīracaritaṃ dhīrā prajānanti

1. variante caryyān (la carrière).

2. « Buddha » et « bodhisattva » sont presque synonymes dans cette littérature ; p. 63-64 : « Incomparable est l'enseignement de la loi que distribuent ces êtres qui, dans le cercle de la transmigration, ont accumulé des existences pendant beaucoup de centaines de kalpas ; il y a dix bhūmis des Vainqueurs bienheureux par lesquelles se transforment (vikurviṣu) toujours les bodhisattvas (paṇḍita ; cf. 1 Q) ». Le Sārasaṃgaha, ouvrage tardif en pāli, nous signale 4 buddhabhūmis : énergie, sapience, fermeté, bonté, qui ne sont que des qualités éminentes d'un bodhisattva ; cf. Kośa, ch. 4, p. 224. Les dix buddhabhūmis, les dix pratyekabuddhabhūmis et les dix śrāvakabhūmis, expliquées dans le Mahāyānābhisamayasūtra (Nanjō 195, trad. Jñānayaśas, A. D. 570 ; Nanjō 196, trad. Divākara, A. D. 680), représentent un développement ultérieur indépendant, bien qu'il soit possible d'établir une certaine corrélation entre ces séries et les dix bodhisattvabhū-

parasparam / anantapratibhānaṃ ca sarve sarvāṅgaśobhanā iti // ». Le Daśabhūmaka est d'accord (1 P) : vivṛṇuṣva caryāvarām udārāṃ prabhedaśo jñānabhūmiṃ ca, où jñānabhūmi représente surtout les niyatabhūmis par excellence (bhūmis 8-10) (cf. 1 D, J, N, X, MM, OO, WW, 6 R, 7 : gāthās finales, 8 R), tandis que caryā signifie caryābhūmi (bhūmis 1(2)-7 selon Laṅka et Bo. ; Śikṣāsamuccaya, p. 313 : caratām api bodhisatvacaryāṃ bodhisatvānām, citation de la Prajñāpāramitā), ou bien la pratique de toutes les bodhisattvabhūmis selon la traduction de Bodhiruci. Dans un passage des strophes finales de la 7me bhūmi tous les traducteurs ont rendu « bodhisatvacaraṇa » par « la 7me étape du bodhisatva » ; Buddhabhadra et Kumārajīva : bhūmi ; Śīladharma : mārgabhūmi (tao ti) [1] ; Śikṣānanda : mārgavihāra (chu tao) ; Dharmarakṣa : 7me action (karma : yeh) ; mongol : mārgacaryā (mür yabodal) ; tib. : caraṇa, carita ou caryā (spyod). Dans 1 OO « samāsataḥ sarvabodhisatvacaryā yāvat tathāgatabhūmi .... » on peut remplacer caryā par bhūmīr sans changer le sens (cf. 1 K, Q, L, N, R,GG, KK, MM, LL, 2 O, 5 K, 8 R, P, 9 V, 10 F). Le Caryāmārgabhūmisūtra de Saṅgharakṣa (Nanjō 1325, trad. Dharmarakṣa, A. D. 284 ; Nanjō 1326, trad. An Shih Kao, A. D. 148-170 ; Nanjō 1338, trad. Chih Yao, environ A. D. 185 ; cette dernière traduction, le Hīnamārgabhūmisūtra, est appelée hīnayānasūtra dans le Kao sêng ch'uan, comme une autre traduction de la main de Chih Yao, le Hsiao pên ti ching), dont le titre prouve déjà la connexion de « bhūmi » et « caryā » (bhūmi alterne avec mārgabhūmi (tao ti) dans la version du Daśabhūmaka de Dharmarakṣa), démontre l'identité des termes « carita (so hsing) » et « bhūmi » : « La pratique de celui qui pratique, c'est la bhūmi de celui qui pratique » (traduction partielle d'An Shih Kao, éd. Taishō, vol. 15, p. 231). Cette caryāmārgabhūmi consiste en śamathavipaśyanā (bhūmis 1-7 ; voir ci-dessus Nanjō 376, 7me bhūmi). « Caryā » est spécifiée comme la pratique des pudgalas suivants : 1. pṛthagjana ; 2. śaikṣa ; 3. aśaikṣa (ch. 25 de la version de Dharmarakṣa est consacré à la śaikṣabhūmi ; ch. 26 à l'aśaikṣabhūmi, ce qui rappelle le Lotus, ed. Kern, p. 70-71, et Dīghanikāya, vol. 1, p. 54, où l'on trouve les huit étapes de l'homme [2] : mandabhūmi,

1. Comparer sotāpatti-*magga*, sakadāgāmi°, anāgāmi°, arahatta° (Cullaniddesa, Vibhaṅga).

2. aṭṭha purisabhūmiyo ; Rhys Davids, Dialogues I. p. 72 ; Sumaṅgalavilāsinī I. p. 163.

khiḍḍā-, vīmaṃsana-, ujugata-, sekha-, samaṇa-, jina-, pannabhūmi[1]); ou bien : 1. pṛthagjana et śaikṣa ; 2. arhat ; 3. bodhisattva. Cette dernière division mahayaniste se trouve dans le 28me chapitre intitulé « triple caryā des disciples », un des trois derniers chapitres (29. pratyekabuddha ; 30. bodhisattva), qui manquent dans la version abrégée d'An Shih Kao, et qui dépendent du Lotus, également traduit par Dharmarakṣa (A. D. 286). Nous lisons dans l'interprétation d'un apologue (ch. 28) que le terme chih shêng (gagner sa vie ; travail quotidien) est identique au terme caryā (hsiu hsing). Les 35 Jātakas du Cariyāpiṭaka ayant pour but de montrer l'acquisition successive des dix pāramitās illustrent d'une façon concrète la matière philosophique et abstraite des divers Daśabhūmakas ; en effet, nous retrouvons dans une section (2 O) contenant la définition concise du véhicule des bodhisattvas la trinité qui caractérise la préhistoire des Bouddhas : bhūmi-caryā-pāramitā[2] : daśa kuśalāḥ karmapathā bodhisatvabhūmipariśuddhyai pāramitāpariśuddhyai caryāvipulatvāya saṃvartante (cf. Winternitz, Buddhistische Litteratur, p. 124, 131-133).

Le terme « yāna », désignant (l'octuple) chemin des āryas[3] dans le Canon pāli (brahmayāna dhammayāna : Saṃyuttanikāya, vol. 5, p. 5 ; maggaṭṭhangikayānayāyinī : Therīgāthā 389 ; devayāna : Suttanipāta 139), paraît identique au terme « bhūmi » dans le Prajñāpāramitāśāstra (bhūmisambhāra ; Koku, vol. 3, p. 151 seq.) : « Pourquoi Bhagavān ne répond-t-il pas à la question de Subhūti (kathaṃ bodhisatvo mahāsatvo mahāyānasamprasthito bhavati) sinon par l'explication du bhūmisamprasthāna (iha subhūte bodhisatvo mahāsatvaḥ ṣaṭsu pāramitāsu caran bhūmer bhūmiṃ saṃkrāmati) ? Réponse : Le mahāyāna, c'est la décuple bhūmi. Passer de la première bhūmi à la seconde, etc., c'est ce qu'on appelle samprasthāna ; comme un homme, qui monté sur un cheval, s'approche d'un éléphant, et quittant le cheval monte l'éléphant ; monté sur l'éléphant il s'approche d'un nāga, et quittant l'éléphant il monte le nāga, et ainsi de suite ».

1. cf, nirvāṇabhūmi du Lotus, et 1 SS, où « atyantasukhanirvāṇa » paraît être traduit par yung p'ing ku an tao ti : atyantasukhamārgabhūmi dans la version de Dharmarakṣa.

2. comparer le 7me chapitre du Sandhinirmocanasūtra (trad. Hsüan Chuang), intitulé « Bhūmipāramitā ».

3. ariyapatha, ariyamagga ou ariyabhūmi (Dhammapada 236).

Aussi nous trouvons dans une citation de la Prajñāpāramitā (Śikṣāsamuccaya, p. 313) « prathamayānasamprasthitānāṃ bodhisatvānām » où « yāna » s'approche de « bhūmi ».

Poursuivant nos recherches historiques jusqu'au deuxième siècle de notre ère nous y rencontrons le Tathāgataviśeṣaṇasūtra (Nanjō 102), traduit par Chih Lou Chia Ch'an (Lokarakṣa, Shirukasen) à Lo Yang entre A. D. 147 et A. D. 168, une version abrégée du 3me chap. (sur les noms des tathāgatas) et du 5me chap. de l'Av. (Nanjō 87), dont le Daśabhūmaka constitue une partie intégrante et indispensable. Mise en scène du 3me chap. : Bhagavān se trouve dans la Samantaprabhādharmasabhā [1], entouré par des bodhisattvas nombreux comme les atomes de dix terres de Bouddha. Ils pensent : « Nous vous prions de nous révéler les buddhakṣetras, les buddhadharmas, les buddhaguṇas, la suprême bhūmi de Bouddha, la samyaksambodhi, les viṣayas, caryās, balas, vaiśāradyas, ṛddhipādas, indriyas d'un Bouddha ; les 10 vihāras, 10 caryās, 10 pariṇāmanās, 10 dhanas (les 7 ariyadhanas de la littérature pālie augmentés de 3 akṣayadhanas : 8. samyaksmṛti ; 9. śrutadhara ; 10. pratibhāna), 10 bhūmis [2], 10 praṇidhānas, 10 samādhis (expliqués dans le 27me chap. de Nanjō 88 ; manquent dans Nanjō 87), 10 vaśitās (8 O), 10 mūrdhānas (têtes ou sommets) d'un bodhisattva que tous les Bouddhas doivent discerner ». Bhagavān devinant leur pensée explique ces catégories dans les chapitres suivants. Deux épithètes des tathāgatas rappellent les bhūmis : paramavītakāyabhūmi et vītamaraṇabhūmi. Lokarakṣa a traduit une autre partie de l'Av. sous le titre « Question de Mañjuśrī relative à la fonction de bodhisattva » (Nanjō 112).

Le chapitre « Bodhisattva » du Caryāmārgabhūmisūtra (traduit A. D. 284) trace l'évolution spirituelle des bodhisattvas : « Un bodhisattva, en pratiquant le Chemin, progresse graduellement, peu à peu, jusqu'au moment où il arrive à la sagesse suprême. Au moyen des six pāramitās il discerne la pratique du vide ; après avoir accumulé des mérites pendant d'innombrables kalpas il acquiert le chemin du Bouddha. Comme un jeune soldat qui avance ; au commencement il est pauvre, mais progressivement il obtient de grandes richesses. En faisant des efforts il est promu au grade de lieutenant ; finalement il

1. située à une distance de 3 lieues au sud-est de l'arbre de l'illumination, près d'une sinuosité du fleuve Nairañjanā.

2. Lokarakṣa traduit par : shih tao ti = 10 mārgabhūmis.

devient général. Par degrés il est élevé à la dignité d'un gouverneur d'une province recevant 360000 litres de riz comme revenu. Successivement il devient ministre du second rang, ministre du premier rang, empereur, cakravartirāja, roi des dieux. Ainsi, celui qui pratique (hsüeh ; gaku) les degrés du chemin des bodhisattvas, produit la pensée de bodhi, remplit le don, la moralité, la patience, l'énergie, le recueillement, la sagesse successivement ; il dompte les six mouvements de l'âme (contentement, colère, tristesse, joie, amour, haine), il rejette les trois poisons (rāga, dveṣa, moha) et le couvercle des skandhas ; il se tourne vers les trois vimokṣamukhas (6 N), arrive à l'avinivartanīyadharmatā, s'approche de l'état « ekajātipratibaddha ». Comme on polit un miroir, lave, nettoie et aplanit le fer (du miroir), qui s'amincit graduellement et à la fin reflète les images ; ainsi le bodhisattva pratique les six pāramitās, accumule des mérites jusqu'au moment où il devient Bouddha et sauve le monde.... Il soigne tous les êtres comme s'ils étaient ses enfants ; sa caryāpratipatti graduelle est comparable à la croissance de la lune, au développement végétatif (semence, pousse, tronc, branches, feuilles, fleurs, fruits), à la construction d'une maison suivie d'une fête d'inauguration ».

Le reste du chapitre « Bodhisattva » est consacré à l'analyse de la vyutkrāntaka (vyatikrāntaka)-caryā d'un bodhisattva qui saute ou omet un certain nombre de bhūmis intermédiaires, comme les arhats de la catégorie asamayavimukta, possédant la maitrise en recueillement, franchissent divers dhyānabhūmis à leur gré, sans être empêchés par la règle de la production successive des recueillements qui ne s'applique qu'aux débutants (Kośa, ch. 2, p. 210 ; ch. 8, 15 a-c, 18 c-19 b. Cf. Fujishima, Bouddhisme japonais, p. 136 : sauter en longueur, c.-à-d. devenir Bouddha dans l'existence présente ; sauter en travers, c.-à-d. la doctrine de la véritable secte de la Sukhāvatī, la secte la plus populaire du Japon : naître dans la Terre Pure d'Amitābha d'après son 18me vœu originel. Bukkyōdaijii, p. 3332 s. v. chōotsu-zanmai, chōotsu-shō ; Bukkyōdaijiten, p. 1242). « Quelle est la vyutkrāntakacaryā qui suit le mārgacittotpāda [1] ? Réponse : Arriver à l'état avivartyānutpāda (8me bhūmi) ; possédant la perfection,

1. Av. chap. 12 (brahmacaryā) : « Au moment de la première production de pensée du Chemin, on achève la samyaksambodhi, on connait la véritable nature des dharmas, on est pourvu du prajñākāya, on est illuminé sans l'assistance des autres » : Bukkyōdaijiten p. 854, Fujishima p. 67, 80.

arriver à l'abhiṣeka (bhūmi) ; comprendre que les trois mondes sont vides, que les 5 skandhas ne peuvent pas être localisés, que la pensée des 4 vérités surgit sans cause, que les 12 nidānas commencent par l'avidyā, que l'avidyā ne peut pas être localisée, que les 5 gatis, les 6 āyatanas, le citta ne sont que rêve, hallucination, apparition magique, que les mārgadharmas ne sont pas proches ou lointains, ne peuvent pas être localisés dans le temps ou l'espace, que rien n'existe, ne peut être obtenu (prāpyate) ou perdu ; c'est ce qu'on appelle « atteindre la sagesse suprême en sautant (à savoir les bhūmis 1-7), sans s'appuyer sur l'ordre graduel ». Pourquoi appelle-t-on cette pratique vyutkrāntakacaryā ? Réponse : En raison de l'unité fondamentale des individus (jên ; pudgala). Parce qu'on ne comprend pas cette solidarité, l'idée du moi surgit ; on tend vers l'attachement, on se lie, et aussitôt qu'on est lié il y a désir de la délivrance. Sans attachement et sans lien, comment l'aspiration à la délivrance serait-elle possible ? Les cinq substances qui demeurent dans l'espace vide (nuages, brouillard, poussière, fumée, cendres) ne peuvent pas souiller l'ākāśa. La racine de l'esprit (cittamūla, la pensée dans sa nature originelle) est comparable à l'espace vide ; les 5 skandhas sont comparables aux 5 substances ; ils ne couvrent (pi) pas la racine de l'esprit qui pénètre la non-phénoménalité (wu hsing) et dont l'asaṅgajñāna (5 G, 6 O, 8 R, 9 Y) entre dans la gambhīradharmakṣānti (8 C) sans suivre les degrés. Comme le mendiant qui devint roi par conversion soudaine, celui qui entend la doctrine du Bouddha relative au néant fondamental, celui qui étant dans la misère du saṃsāra veut sauver les hommes sans croire à l'existence ou la personnalité de ceux qu'il sauve, sans affirmer l'existence d'un lien ou des êtres liés, entre en sautant (ch'ao ju) dans le prajñāvivartyadharma et l'anutpādābhiṣeka, et est appelé « ayant des mérites » sans les avoir obtenus. Comme la meruswayambhvanabhisaṃskāratā (Kośa, ch. 3, 48-50 ; chin shan tzŭ jan wu tso) ; partout où le chercheur d'or va, il trouve l'or sans aucune espèce d'effort. Ainsi le pudgalamūla est parfaitement pur sans taches. Celui qui comprend cette sagesse entre dans l'asaṅgamārgamukha ; comme la pureté spontanée de la śūnyatā ; personne ne la purifie. Le citta est pur comme la splendeur d'un joyau. Tous les méchants sont des semences de Bouddha (buddhabījas). Comme le lotus bleu agreste avec sa tige et ses fleurs naît spontanément sans semence dans la boue sale d'un marais sauvage, ainsi le bodhisattva,

au milieu des affections, comprend soudainement les maux et difficultés des trois mondes, ne voit pas le règne de la naissance et de la mort, ne réside pas dans le nirvāṇa (apratiṣṭhitanirvāṇa ; cf. Acta Orientalia, vol. 4, p. 245, l. 14) et conduit tous les êtres au nirvāṇa en sautant héroïquement les degrés intermédiaires. Le bodhisattva s'applique au Chemin, comme l'oiseau vole dans l'ākāśa sans rencontrer d'obstacles (1 Q ; Madhyamakāvat. p. 12), en considérant l'espace vide comme la terre, sans crainte du vide. Au moment du cittotpāda il entre dans la mārgaprajñā, abondamment muni des upāyas, son esprit rempli d'égalité comme le vide, sans résidence fixée ; il n'est pas séparé du saṃsāra, ni ne se réjouit du nirvāṇa ; il n'éprouve ni augmentation ni diminution. Comme les 5 couleurs (bleu, jaune, rouge, blanc, noir) (de tissu de soie : ts'ai sê) dépendent des arbres et des plantes, les arbres et les plantes naissent de la terre, la terre est établie sur l'eau (Kośa, ch. 3, 45-50), l'eau repose sur le vent, le vent repose (pratiṣṭhita) sur l'espace ; ainsi la racine de l'univers n'existe pas. Comme un nuage flottant vient subitement par un léger coup de vent et n'a pas un lieu de destination, ainsi le bodhisattva compare le vide des trois mondes au vent qui n'a pas d'habitation fixe. Il comprend que l'illumination et l'ignorance, la pureté et l'impureté, la sortie et l'entrée n'existent pas. Apologue : un petit insecte [1] pourvu d'un vajracitta s'installe sur le grand arbre (hauteur : 4000 yojanas) du Jambūdvīpa au bord de la mer ; l'arbre se met à trembler par angoisse excessive, tandis qu'il reste tranquille et immobile lors d'une visite du grand Garuḍa. Ce petit insecte représente un cittotpādika bodhisattva. Le grand arbre, c'est le triple monde. Le tremblement désespéré de l'arbre désigne les six tremblements d'un grand univers Trisāhasra, quand le cittotpādika bodhisattva atteint en sautant la sagesse profonde et l'abhiṣeka lointain. Quoique les 4 chemins (prayoga-mārga, ānantarya-, vimukti-, viśeṣa- : Kośa, ch. 6, 65) des disciples (ti tzŭ, désignés par l'oiseau Garuḍa) soient achevés, le triple monde reste immobile. Le bodhisattva qui entre dans la perfection merveilleuse et devient Bouddha sans suivre l'ordre graduel, est comparable à l'homme qui devient soudainement empereur, ou au pṛthagjana qui conçoit subitement le véritable néant fondamental. Apologue de l'arbre d'une vertu curative merveilleuse

1. ou oiseau : ch'ung.

qui naît tout à coup de l'ākāśa et crée un paradis terrestre sans bêtes féroces, famines, poisons, maladies, voleurs, etc. » Quoiqu'on ne trouve aucune référence aux bodhisattvas dans la version d'An Shih Kao (Nanjō 1326), l'identité entre cette traduction et les parties correspondantes de la version complète de Dharmarakṣa (Nanjō 1325) confirme l'hypothèse que l'original sanscrit du Caryāmārgabhūmisūtra contenant le chapitre « Bodhisattva », existait déjà à l'époque d'An Shih Kao (prince parthe, A. D. 148-170).

Continuant nos recherches historiques jusqu'au 3me siècle nous y rencontrons deux textes, traduits par Chih Ch'ien entre A. D. 223 et 253, à savoir le Bodhisattvajātabhūmisūtra (p'u sa shêng ti ching ; Nanjō 378) et le Bodhisattvapūrvakarmasūtra (Nanjō 100 ; correspond au 7me chapitre sur la pratique pure de l'Av. Nanjō 87), qui traitent des bhūmis.

Nanjō 378 : Bhagavān se trouve à Kapilavastu dans le Śākyavihāra, assis sous un nyagrodha, entouré de 500 bhikṣus. Son interlocuteur s'appelle Kṣāmākāra, fils d'un chef des Śākyas, qui demande des renseignements sur la bodhisattvacaryā. La kṣānti en forme la base, spécifiée comme : 1) ākruṣṭena na pratyākroṣṭavyam ; 2) roṣitena na pratiroṣitavyam ; 3) bhaṇḍitena na pratibhaṇḍitavyam ; 4) tāḍitena na pratitāḍitavyam (les quatre śramaṇakārakadharmas, Mahāvy. ed. Sakaki, 268). « Les hommes et les femmes qui comprennent que toutes les choses ne sont qu'une apparition magique sans conscience (shih), et qui réalisent cette intuition dans leur conduite, sont des enfants de Bouddha, obtiennent l'avinivartanīyadharmatā, l'anutpāda et le vyākaraṇa. A ce moment Kṣāmākāra acquiert l'anutpattikadharmakṣānti ; 500 bhikṣus, 500 hommes d'une foi pure, 25 femmes d'une foi pure, tous obtiennent la résidence dans l'avivartyabhūmi. Après leur mort ils renaîtront dans le paradis occidental du Bouddha Amitāyus, et après d'innombrables kalpas ils deviendront des Bouddhas dans ce monde ».

Nanjō 100 : prêcheur : Mañjuśrī ; interlocuteur : Jñānaśīrṣa bodhisattva ; matière : les 140 bodhisattvapraṇidhānas, classés comme suit : 1) vœux (11) faits dans l'état de gṛhapati, par ex. « Dans ses relations avec sa femme et ses enfants, le futur Bouddha doit faire le vœu « Les êtres vivants puissent-ils s'échapper de la prison de l'amour et de l'affection » » ; 2) 11 vœux de la pravrajyā ; 3) 5 vœux quand il reçoit les 10 śikṣāpadas et les 250 préceptes d'un bhikṣu ; 4) 6 vœux

quand il pratique la méditation et la sagesse ; 5) 6 vœux quand il marche (kramotkṣepanikṣepakarma : 10 J) et s'habille ; 6) 12 vœux quand il se prépare pour mendier sa nourriture : prendre la brosse à dents (dantakāṣṭha), se brosser les dents, se laver les mains, prendre un bain, tenir le pātra dans la main, etc. ; 7) 52 vœux quand il rencontre un chemin montant, un sentier ardu, une dharmasabhā, un grand arbre, une source, un puits, un étang, etc. ou bien un homme heureux, malade, fort, laid, reconnaissant, un śramaṇa, un brāhmaṇa, un empereur, un ministre, etc. ; 8) 20 vœux en mendiant sa nourriture dans un village ; 9) 15 vœux après le repas quand il récite les sūtras, voit un Bouddha, rend ses hommages à un sthūpa, se lave les pieds (« Les êtres vivants puissent-ils obtenir les 4 ṛddhipādas et la délivrance complète ») ; 10) un vœu en s'endormant, et un vœu en s'éveillant. Signalons deux vœux relatifs aux bhūmis : « Quand il se trouve dans la maison il doit faire le vœu « Les êtres vivants puissent-ils abandonner les désirs en entrant dans les bhūmis mondaines et supramondaines (hsien shêng ti ; hsien représente les 10 śraddhās, 10 vihāras, 10 caryās, 10 pariṇāmanās, correspondant aux 5 dispositions d'arrêt, aux smṛtyupasthānas, au quadruple nirvedhabhāgīya du Kośa ; shêng représente les dix bhūmis et la bodhi de l'Av., correspondant aux 7 āryapudgalas du Kośa) »» ; « Quand il est assis, les jambes croisées (nyas dat paryaṅkam ābhujya), en méditant, il doit faire le vœu « Les êtres vivants puissent-ils atteindre l'acalā bhūmi, possédant des racines de bien inébranlables »».

Le 4me chapitre (assemblée des dieux Śuddhāvāsas ; sous-titre : p'u sa shuo mêng ching ; 2 fasc.) du Ratnakūṭa (Nanjō 23), traduit par Dharmarakṣa fin 3me siècle, est consacré à une description allégorique des dix bodhisattvabhūmis en rapport avec les pāramitās. Bhagavān l'expose sur le Gṛdhrakūṭa près de Rājagṛha à son interlocuteur Vajravikīrṇa (appelé alternativement devaputra et bodhisattva), qui voit en rêve les qualités des bhūmis. Ces terres y sont caractérisées successivement comme : 1) tyāga ; 2) 10 kuśaladharmas ; 3) dharmaśravaṇa (3 H-J) ; 4) dhutaguṇas (voir Śa. ci-dessus) ; 5) vide (5 D rikta ; 1 RR) ; 6) avasādabhāvita (Mahāvy. par. nindanā, n. 9) ; 7) asaṅga (7 F ; Acta Or. vol. 4, p. 238) ; 8) vyūhasamādhi ; 9) vyūhabuddha ; 10) temps merveilleux (miao shih). Dans la première terre le bodhisattva reçoit le mārgavyākaraṇa ; dans la 2me bhūmi le bodhisattvacaryāvyākaraṇa ; 3me bhūmi : kṣānti- ; 4me bhūmi : praṇidhāna- (4 C) ;

5) samādhi- (5 M : dhyānapāramitā) ; 6) prajñā- ; 7) upāya- ; 8) śrāvakapratyekabuddhabhūmyatikrāntasarvajñatā- ; 9) ekajātipratibaddha- ; 10) buddhābhiṣeka-vyākaraṇa.

III. Le Daśabhūmaka comme chapitre de l'Avataṃsakasūtra [1].

Le fait que les témoins du Daśabhūmaka (appelés Vajragarbha) sont partis du ciel Tuṣita où des Bouddhas nommés Vajradhvaja ont exercé leur adhiṣṭhāna pendant la prédication des dix pariṇāmanās (ch. 21 qui précède ch. 22 sur les dix bhūmis) (Parīndanā E : ihāgatā vajradhvajanāmakānāṃ tathāgatānām antikebhyaḥ), démontre l'étroite parenté et la succession immédiate des chapitres 21 et 22, qui constituent un tiers de l'Av. proprement dit, c.-à-d. sans compter le Gaṇḍavyūha (ch. 34 : dharmadhātvavatāra, trad. Prajña, Nanjō 89, 40 fasc.) qui traite des bhūmis en détail (Koku, vol. 7, p. 316-480). En outre, presque tous les chapitres contiennent des références aux bhūmis. Les doctrines de l'Av. sont prêchées dans 8 assemblées localisées comme suit : 1) nirvāṇabodhimaṇḍa (Magadha ; ch. 1-2) ; 2) samantaprabhādharmasabhā (ch. 3-8 ; 10 śraddhās) ; 3) le ciel de Śakra (Indra ; ch. 9-14 : 10 vihāras) ; 4) résidence des dieux Yāmas (ch. 15-18 : 10 caryās) ; 5) le ciel des Tuṣitas (ch. 19-21 : 10 pariṇāmanās) ; 6) le ciel des Paranirmitavaśavartins (ch. 22-32 : 10 bhūmis, viśeṣaphala, samatāhetuphala) ; 7) samantaprabhādharmasabhā (ch. 33 : l'achèvement de la pratique ; énumération des 2000 caryādharmas distribués comme suit : première avasthā (10 śraddhās) en rapport avec 200 aspects de la pratique ; 2me avasthā (10 vihāras) : 200 caryādharmas ; 3me avasthā (10 caryās) : 300 caryādharmas ; 4me avasthā (10 pariṇāmanās) : 300 caryādharmas ; 5me avasthā (10 bhūmis) : 500 caryādharmas ; 6me pariniṣpannāvasthā : 500 caryādharmas ; interpénétration et multiplication mutuelle des caryādharmas et avasthās ; prêcheur : Samantabhadra ; interlocuteur : Samantaprajña ; recueillement du prêcheur : Buddhāvataṃsakasamādhi) ; 8) Jetavanavihāra à Śrāvastī (ch. 34 : 55 (53) personnes, e. a. Samantabhadra, Mañjuśrī, Maitreya, enseignent les doctrines de l'Av. au pèlerin Sudhana ; le nombre des kalyāṇamitras correspond au nombre des avasthās). La version de Śikṣānanda réunit les chapitres 27 (10 samā-

1. On ne trouve ici que des références à la version de Buddhabhadra.

dhis) jusques et y compris ch. 37 (samatāphala) dans la 7me assemblée (samantaprabhādharmasabhā), tandis que toute la 6me assemblée est consacrée aux dix bhūmis.

Notice bibliographique.

Paramārtha nous apprend dans son commentaire sur le Samayabheda (citation Bukkyōdaijii p. 2619) que les mahāyānasūtras suivants appartiennent à la secte Mahāsaṅgha : Avataṃsaka, Nirvāṇa, Śrīmālādevīsiṃhanāda (Nanjō 59), Vimalakīrtinirdeśa, Suvarṇaprabhāsa, Prajñāpāramitā. A l'exception du Vimalakīrtinirdeśa tous ces sūtras contiennent des références aux bhūmis, comme le texte principal du Mahāsaṅgha, le Mahāvastu. Nirvāṇasūtra, Koku vol. 9, p. 18 : « Les bodhisattvas de la 4me bhūmi (vihāra) sont appelés nés-non-nés, parce qu'ils possèdent l'upapattivaśitā » ; p. 171-172, 178, 326 ; vol. 8, texte chinois, p. 2, 84, 108, 175. Śrīmālādevīsiṃhanāda (48me assemblée du Ratnakūṭa), ed. Taishō, vol. 12, p. 220 : les jñeyabhūmis (bhūmis 1-7), sarvadharmavaśitābhūmi (8me bhūmi), apunaḥkāryānupalabdhitabhūmi (8 Q, G), abhayabhūmi, āśvastasthānanirvāṇabhūmi, sopadhiśeṣa-bhūmi (cf. -nirvāṇa), 4 kleśabhūmis, avidyābhūmi. Suvarṇaprabhāsa, ed. Buddhist Text Soc., p. 13 : sthāpayiṣye daśabhūmyāṃ sarvasatvān acintiyān / daśabhūmau sthihitvā ca sarve bhontu tathāgatāḥ // ; dans les traductions chinoises Nanjō 126 et 130, le nom du 6me chapitre est pariśuddhabhūmidhāraṇī, comme en uigur (Bibl. Buddhica, vol. 17).

J'ajoute quelques références : Mahāyānajātakacittabhūmiparīkṣāsūtra, trad. Prajña 785-810, Nanjō 955, ed. Taishō, vol. 3, p. 299 : le premier buddhakāya explique cent dharmālokamukhas aux bodhisattvas de la première bhūmi ; le 2me buddhakāya explique mille dharmālokamukhas aux bodhisattvas de la 2me bhūmi, et ainsi de suite. Mahāyānaśraddhotpādaśāstra, trad. Paramārtha : śraddhāsamprayuktabhūmi (adhimukticaryābhūmi de Bo.), śuddhādhyāśayabhūmi (pramuditā), śīlabhūmi (vimalā), ānimittopāyabhūmi (dūraṅgamā), rūpavaśitābhūmi (acalā), cetovaśitābhūmi (sādhumatī), bodhisattvakṣayabhūmi (dharmameghā), tathāgatabhūmi (trad. Suzuki, p. 80). Vijñaptimātratāśāstra, Koku vol. 10, p. 488-547 ; Mahāyānasamparigrahaśāstra, Koku vol. 10, p. 3, 47, 104-110. Brahmajālasūtra, trad. Kumārajīva, au commencement les avasthās de l'Av. Le Mahāvairocanasūtra traite de la 8me et de la 10me bhūmi.

En dehors du bouddhisme je dois signaler les yogabhūmis (Woods, Yogasystem) et les » stations » des soufis (Carra de Vaux, Penseurs de l'Islam, vol. 4, p. 201-207).

DAŚABHŪMIKA-SŪTRAM

Bhūmi I

Yasmin pāramitā daśottamaguṇās tais tair nayaiḥ sūcitāḥ
sarvajñena jagaddhitāya daśa ca prakhyāpitā bhūmayaḥ /
ucchedadhruvavarjitā ca vimalā proktā gatir madhyamā
tat sūtraṃ daśabhūmikaṃ nigaditaṃ śṛṇvantu bodhyarthinaḥ //

Evaṃ mayā śrutam / ekasmin samaye bhagavān paranirmitavaśavartiṣu devabhuvaneṣu viharati sma / acirābhisambuddho dvitīye saptāhe vaśavartino devarājasya vimāne maṇiratnagarbhe prabhāsvare prāsāde mahatā bodhisatvagaṇena sārdhaṃ sarvair avaivartikair ekajātipratibaddhair yaduta anuttarāyāṃ samyaksambodhāv anyonyalokadhātusaṃnipatitaiḥ sarvaiḥ sarvabodhisatvajñānaviṣayagocarapratilabdhavihāribhiḥ sarvatathāgatajñānaviṣayapraveśāvatārāpratiprasrabdhagocaraiḥ sarvajagatparipācanavinayayathākālakṣaṇādhiṣṭhānasarvakriyāsaṃdarśanakuśalaiḥ sarvabodhisatvapraṇidhānābhinirhārāpratiprasrabdhagocaraiḥ kalpārthakṣetracaryāsaṃvāsibhiḥ sarvabodhisatvapuṇyajñānarddhisambhārasuparipūrṇākṣayasarvajagadupajīvyatāpratipannaiḥ sarvabodhisatvaprajñopāyaparamapāramitāprāptaiḥ saṃsāranirvāṇamukhasaṃdarśanakuśalair bodhisatvacaryopādānāvyavacchinnaiḥ sarvabodhisatvadhyānavimokṣasamādhisamāpattyabhijñājñānavikrīḍitābhijñāsarvakriyāsaṃdarśanakuśalaiḥ sarvabodhisatvarddhibalavaśitāprāptānabhisaṃskāracittakṣaṇasarvatathāgataparṣanmaṇḍalopasaṃkramaṇapūrvaṃgamakathāpuruṣaiḥ sarvatathāgatadharmacakrasaṃdhāraṇavipulabuddhapūjopasthānābhyutthitaiḥ sarvabodhisatvakarmasamādānasamatāprayogasarvalokadhā-

tukāyapratibhāsaprāptaiḥ sarvadharmadhātvasaṅgasvararutaghoṣānuravitasarvatryadhvāsaṅgacittajñānaviṣayaspharaṇaiḥ sarvabodhisatvaguṇapratipattisuparipūrṇānabhilāpyakalpādhiṣṭhānasamprakāśanāparikṣīṇaguṇavarṇanirdeśakaiḥ / yad idam / vajragarbheṇa ca bodhisatvena mahāsatvena[1] / ratnagarbheṇa ca / padmagarbheṇa ca / śrīgarbheṇa ca / padmaśrīgarbheṇa ca / ādityagarbheṇa ca / sūryagarbheṇa ca / kṣitigarbheṇa ca / śaśivimalagarbheṇa ca / sarvavyūhālaṃkārapratibhāsasaṃdarśanagarbheṇa ca / jñānavairocanagarbheṇa ca / ruciraśrīgarbheṇa ca / candanaśrīgarbheṇa ca / puṣpaśrīgarbheṇa ca / kusumaśrīgarbheṇa ca / utpalaśrīgarbheṇa ca / devaśrīgarbheṇa ca / puṇyaśrīgarbheṇa ca / anāvaraṇajñānaviśuddhigarbheṇa ca / guṇaśrīgarbheṇa ca / nārāyaṇaśrīgarbheṇa ca / amalagarbheṇa ca / vimalagarbheṇa ca / vicitrapratibhāṇālaṃkāragarbheṇa ca / mahāraśmijālāvabhāsagarbheṇa ca / vimalaprabhāsaśrītejorājagarbheṇa ca / sarvalakṣaṇapratimaṇḍitaviśuddhiśrīgarbheṇa ca / vajrārciḥśrīvatsālaṃkāragarbheṇa ca / jyotirjvalanārciḥśrīgarbheṇa ca / nakṣatrarājaprabhāvabhāsagarbheṇa ca / gaganakośānāvaraṇajñānagarbheṇa ca / anāvaraṇasvaramaṇḍalamadhuranirghoṣagarbheṇa ca / dhāraṇīmukhasarvajagatpraṇidhisaṃdhāraṇagarbheṇa ca / sāgaravyūhagarbheṇa ca / meruśrīgarbheṇa ca / sarvaguṇaviśuddhigarbheṇa ca / tathāgataśrīgarbheṇa ca / buddhaśrīgarbheṇa ca / vimukticandreṇa ca bodhisatvena mahāsatvenaivaṃ pramukhair aparimāṇāprameyāsaṃkhyeyācintyātulyāmāpyānantāparyantāsīmāprāptānabhilāpyānabhilāpyair bodhisatvair mahāsatvaiḥ sārdhaṃ nānābuddhakṣetrasaṃnipatitair vajragarbhabodhisatvapūrvaṃgamaiḥ //

Atha khalu vajragarbho bodhisatvas tasyāṃ velāyāṃ buddhānubhāvena mahāyānaprabhāsaṃ nāma bodhisatvasamādhiṃ samāpadyate sma /

C

Samanantarasamāpannaś ca vajragarbho bodhisatva imaṃ mahāyānaprabhāsaṃ nāma bodhisatvasamādhim atha tāvad eva daśasu

1. On doit suppléer les mots soulignés après chaque « ca » dans la liste suivante de bodhisattvas.

dikṣu daśabuddhakṣetrakoṭiparamāṇurajaḥsamānāṃ lokadhātūnāṃ apareṇa daśabuddhakṣetrakoṭiparamāṇurajaḥsamās tathāgatā mukhāny upadarśayāmāsuḥ / yad idaṃ vajragarbhasamanāmakā eva te cainaṃ buddhā bhagavanta evam ūcuḥ / sādhu sādhu bho jinaputra yas tvam imaṃ mahāyānaprabhāsaṃ bodhisatvasamādhiṃ samāpadyase / api tu khalu punas tvāṃ kulaputrāmī daśasu dikṣu daśabuddhakṣetrakoṭiparamāṇurajaḥsamānāṃ lokadhātūnām apareṇa daśabuddhakṣetrakoṭiparamāṇurajaḥsamās tathāgatā adhitiṣṭhanti sarve vajragarbhasamanāmāno 'syaiva bhagavato vairocanasya pūrvapraṇidhānādhiṣṭhānena tava ca puṇyajñānaviśeṣeṇa

D

sarvabodhisatvānāṃ cācintyabuddhadharmālokaprabhāvanājñānabhūmyavatāraṇāya / sarvakuśalamūlasaṃgrahaṇāya / sarvabuddhadharmapravicayakauśalyāya / dharmajñānavaipulyāya / suvyavasthitadharmanirdeśāya / asaṃbhinnajñānavyavadānāya / sarvalokadharmānupalepāya / lokottarakuśalamūlapariśodhanāya / acintyajñānaviṣayādhigamāya / yāvat sarvajñajñānaviṣayādhigamāya / yad idaṃ daśānāṃ bodhisatvabhūmīnām ārambhapratilambhāya / yathāvad bodhisatvabhūmivyavasthānanirdeśāya / sarvabuddhadharmādhyālambanāya / anāsravadharmapravibhāgavibhāvanāya / suvicitavicayamahāprajñālokakauśalyāya / sunistīritakauśalyajñānamukhāvatāraṇāya / yathārhasthānāntaraprabhāvanāmandapratibhāṇālokāya / mahāpratisaṃvidbhūministīraṇāya / bodhicittasmṛtyasampramoṣāya / sarvasatvadhātuparipācanāya / sarvatrānugataviniścayakauśalyapratilambhāya //

E

Api tu khalu punaḥ kulaputra pratibhātu te 'yaṃ dharmālokamukhaprabhedakauśalyadharmaparyāyo buddhānubhāvena tathāgatajñānālokādhiṣṭhānena svakuśalamūlapariśodhanāya dharmadhātusuparyavadāpanāya satvadhātvanugrahāya dharmakāyajñānaśarīrāya sarvabuddhābhiṣekasaṃpratīcchanāya sarvalokābhyudgatātmabhāvasaṃdarśanāya sarvalokagatisamatikramāya lokottaradharmagatipariśodhanāya sarvajñajñānaparipūraṇāya //

F

Atha khalu te buddhā bhagavanto vajragarbhasya bodhisatvasyānabhibhūtātmabhāvatāṃ copasaṃharanti sma / asaṅgapratibhāṇanirdeśatāṃ ca suviśodhitajñānavibhaktipraveśatāṃ ca smṛtyasampramoṣādhiṣṭhānatāṃ ca suviniścitamatikauśalyatāṃ ca sarvatrānugatabuddhyanutsargatāṃ ca samyaksaṃbuddhabalānavamṛdyatāṃ ca tathāgatavaiśāradyānavalīnatāṃ ca sarvajñajñānapratisaṃvidvibhāgadharmanayanistīraṇatāṃ ca sarvatathāgatasuvibhaktakāyavākcittālaṃkārābhinirhāratāṃ copasaṃharanti sma //

G

Tat kasmād dhetoḥ / yathāpi nāmāsyaiva samādher dharmatāpratilambhena pūrvapraṇidhānābhinirhāreṇa ca supariśodhitādhyāśayatayā ca svavadātajñānamaṇḍalatayā ca susaṃbhṛtasaṃbhāratayā ca sukṛtaparikarmatayā cāpramāṇasmṛtibhājanatayā ca prabhāsvarādhimuktiviśodhanatayā ca supratividdhadhāraṇīmukhāsaṃbhedanatayā ca dharmadhātujñānamudrāsumudritatayā ca //

H

Atha khalu te buddhā bhagavantas tatrasthā evarddhyanubhāvena dakṣiṇān pāṇīn prasārya vajragarbhasya bodhisatvasya śīrṣaṃ sampramārjayanti sma //

I

Samanantaraspṛṣṭaś ca vajragarbho bodhisatvas tair buddhair bhagavadbhiḥ / atha tāvad eva samādhes tasmād vyutthāya

J

tān bodhisatvān āmantrayate sma / suviniścitam idaṃ bhavanto jinaputrā bodhisatvapraṇidhānam asaṃbhinnam anavalokyaṃ dharmadhātuvipulam ākāśadhātuparyavasānam aparāntakoṭiniṣṭhaṃ sarvasatvadhātuparitrāṇam / yatra hi nāma bhavanto jinaputrā bodhisatvā atītānām api buddhānāṃ bhagavatāṃ jñānabhūmim avataranti / anā-

gatānām api buddhānāṃ bhagavatāṃ jñānabhūmim avataranti / pratyutpannānām api buddhānāṃ bhagavatāṃ jñānabhūmim avataranti / tatra bhavanto jinaputrā daśa bodhisatvabhūmayo buddhānāṃ bhagavatāṃ jñānabhūmim avataranti / tatra bhavanto jinaputrāś ca daśa bodhisatvabhūmayo 'tītānāgatapratyutpannair buddhair bhagavadbhir bhāṣitāś ca bhāṣiṣyante ca bhāṣyante ca yāḥ saṃdhāyāham evaṃ vadāmi / katamā daśa / yad uta pramuditā ca nāma bodhisatvabhūmiḥ / vimalā ca nāma / prabhākarī ca nāma / arciṣmatī ca nāma / sudurjayā ca nāma / abhimukhī ca nāma / dūraṃgamā ca nāma / acalā ca nāma / sādhumatī ca nāma / dharmameghā ca nāma bodhisatvabhūmiḥ / imā bhavanto jinaputrā daśa bodhisatvānāṃ bodhisatvabhūmayaḥ / yā atītānāgatapratyutpannair buddhair bhagavadbhir bhāṣitāś ca bhāṣiṣyante ca bhāṣyante ca / nāhaṃ bhavanto jinaputrās taṃ buddhakṣetraprasaraṃ samanupaśyāmi yatra tathāgatā imā daśa bodhisatvabhūmīr na prakāśayanti / tat kasya hetoḥ / sāmutkarṣiko 'yaṃ bhavanto jinaputrā bodhisatvānāṃ mahāsatvānāṃ bodhi(satva)-mārgapariśodhanadharmamukhāloko yad idaṃ daśabhūmiprabhedavyavasthānam acintyam idaṃ bhavanto jinaputrāḥ sthānaṃ yad idaṃ bhūmijñānam iti //

K

Atha khalu vajragarbho bodhisatva āsāṃ daśānāṃ bodhisatvabhūmīnāṃ nāmadheyamātraṃ parikīrtya tūṣṇīṃ babhūva na bhūyaḥ prabhedaśo nirdiśati sma / atha khalu sā sarvāvatī bodhisatvaparṣat paritṛṣitā babhūva / āsāṃ daśānāṃ bodhisatvabhūmīnāṃ nāmadheyamātraśravaṇena bhūmivibhāgānudīraṇena ca tasyā etad abhavat / ko nu khalv atra hetuḥ kaś ca pratyayaḥ / yad vajragarbho bodhisatva āsāṃ bodhisatvabhūmīnāṃ nāmadheyamātraṃ parikīrtya tūṣṇīṃbhāvenātināmayati na bhūyaḥ prabhedaśo nirdiśatīti / tena khalu punaḥ samayena tasminn eva bodhisatvaparṣatsaṃnipāte vimukticandro nāma bodhisatvas tasyā bodhisatvaparṣadaś cittāśayavicāram ājñāya vajragarbhaṃ bodhisatvaṃ gāthābhir gītena paripṛcchati sma //

kim arthaṃ śuddhasaṃkalpasmṛtijñānaguṇānvita [1] /
samudīryottamā bhūmīr na prakāśayase vibho //

1. mètre anuṣṭubh

viniścitā ime sarve bodhisatvā mahāyaśāḥ /
kasmād udīrya bhūmīs tvaṃ pravibhāgaṃ na bhāṣase //
śrotukāmā ime sarve jinaputrā viśāradāḥ /
vibhajyārthagatiṃ samyag bhūmīnāṃ samudāhara //
parṣad dhi viprasanneyaṃ kausīdyāpagatā śubhā /
śuddhā pratiṣṭhitā sāre guṇajñānasamanvitā //
nirīkṣamāṇā anyonyaṃ sthitāḥ sarve sagauravāḥ /
kṣaudraṃ hy anelakaṃ yadvat kāṅkṣanti tv amṛtopamam //

tasya śrutvā mahāprajño vajragarbho viśāradaḥ /
parṣatsaṃtoṣaṇārthaṃ hi bhāṣate sma jinātmajaḥ //
duṣkaraṃ paramam etad adbhutaṃ [1]
bodhisatvacaritapradarśanam /
bhūmikāraṇavibhāga uttamo
buddhabhāvasamudāgamo yataḥ //
sūkṣma durdṛśa vikalpavarjitaś
cittabhūmivigato durāsadaḥ /
gocaro hi viduṣām anāsravo
yatra muhyati jagac chrave sati //
vajropamahṛdayaṃ sthāpayitvā
buddhajñānaparamaṃ cādhimucya /
anātmānaṃ cittabhūmiṃ viditvā
śakyaṃ śrotuṃ jñānam etat susūkṣmam [2] //
antarīkṣa iva raṅgacitraṇā
mārutaḥ khagapathāśrito yathā /
jñānam evam iha bhāgaśaḥ kṛtaṃ
durdṛśaṃ bhagavatām anāsravam //
tasya me bhavati buddhir īdṛśī
durlabho jagati yo 'sya vedakaḥ /
śraddadhīta ca ya etad uttamaṃ
na prakāśayitum utsahe yataḥ //

1. Mètre : rathoddhatā, à l'exception de la stance « vajropama .... »
2. rdo rje lta bur bsam pa rab gshag ste / saṅs rgyas ye śes mchog la mos byas śiṅ / bdag med pa yi sems kyi sa śes na / ye śes dam pa ḥdi gzod ñan par nus //

L

Evam ukte vimukticandro bodhisatvo vajragarbhaṃ bodhisatvam etad avocat / supariśuddho vatāyaṃ bho jinaputra parṣatsaṃnipātaḥ * supariśodhitādhyāśayānāṃ bodhisatvānāṃ supariśodhitasaṃkalpānāṃ sucaritacaraṇānāṃ suparyupāsitabahubuddhakoṭiśatasahasrāṇāṃ susambhṛtasambhārāṇām aparimitaguṇajñānasamanvāgatānām apagatavimatisaṃdehānām anaṅgaṇānāṃ supratiṣṭhitādhyāśayādhimuktīnām aparapratyayānām eṣu buddhadharmesu * / tat sādhu bho jinaputra prabhāṣasva pratyakṣavihāriṇo hy ete bodhisatvā atrasthāne //

M

Vajragarbha āha / kiṃ cāpi bho jinaputrāyaṃ bodhisatvaparṣatsaṃnipātaḥ supariśuddhaḥ (suit le passage placé entre deux astérisques dans la section L) / atha ca punar ye 'nya imāny evaṃrūpāṇy acintyāni sthānāni śṛṇuyuḥ śrutvā ca vimatisaṃdeham utpādayeyuḥ / teṣāṃ tat syād dīrgharātram anarthāyāhitāya duḥkhāya / iyaṃ me kāruṇyacittatā / yena tūṣṇīṃbhāvam evābhirocayāmi //

N

Atha khalu vimukticandro bodhisatvaḥ punar eva vajragarbhaṃ bodhisatvam etam evārtham adhyeṣate sma / tat sādhu bho jinaputra prabhāṣasva / tathāgatasyaivānubhāvenemāny evaṃrūpāṇy acintyāni sthānāni svārakṣitāni śraddheyāni bhaviṣyanti / tat kasya hetoḥ / tathā hi bho jinaputrāsmin bhūminirdeśe bhāṣyamāṇe dharmatāpratilambha eṣa yat sarvabuddhasamanvāhāro bhavati / sarve bodhisatvāś cāsyā eva jñānabhūmer ārakṣārtham autsukyam āpadyante / tat kasya hetoḥ / eṣā hy ādicaryā / eṣa samudāgamo buddhadharmāṇām / tad yathāpi nāma bho jinaputra sarva lipyakṣarasaṃkhyānirdeśo mātṛkāpūrvaṃgamo mātṛkāparyavasāno nāsti sa lipyakṣarasaṃkhyānirdeśo yo vinā mātṛkānirdeśam / evam eva bho jinaputra sarve buddhadharmā bhūmipūrvaṃgamāś caryāpariniṣpattito bhūmiparyavasānāḥ svayambhūjñānādhigamatayā / tasmāt tarhi bho jinaputra prabhāṣasva tathāgatā evārhantaḥ samyaksambuddhā ārakṣām adhiṣṭhāsyanti //

O

Atha khalu te sarve bodhisatvā ekasvarasaṃgītena tasyāṃ velāyāṃ vajragarbhaṃ bodhisatvaṃ gāthābhigītenaiva tam artham adhyeṣante sma [1] /

pravara vara vimalabuddhe svabhidhānānantaghaṭita pratibha /
pravyāhara madhuravarāṃ [2] vācaṃ paramārthasaṃyuktām //
smṛtidhṛtiviśuddhabuddhe daśabalabalalābham āśayaviśuddhim /
pratisaṃviddaśavicayaṃ bhāṣasva daśottamā bhūmīḥ //
śamaniyamanibhṛtasumanāḥ prahīṇamadamānadṛṣṭisaṃkleśā /
niṣkāṅkṣā parṣad iyaṃ prārthayate bhāṣitāni tava //
tṛṣita iva śītam udakaṃ bubhukṣito 'nnaṃ subheṣajam ivārtaḥ /
kṣaudram iva sa madhukaragaṇas tava vācam udīkṣate parṣat //
tat sādhu vimalabuddhe bhūmiviśeṣān vadasva virajaskān /
daśabalayuktāsaṅgāṃ sugatagatim udīrayan nikhilām //

P

Atha khalu tasyāṃ velāyāṃ bhagavataḥ śākyamuner ūrṇākośād bodhisatvabalāloko nāma raśmir niścacārāsaṃkhyeyāsaṃkhyeyaraśmiparivārā sā * sarvāsu daśasu dikṣu sarvalokadhātuprasarān avabhāsya sarvāpāyaduḥkhāni pratiprasrabhya sarvamārabhavanāni dhyāmīkṛtyāparimitāni buddhaparṣanmaṇḍalāny avabhāsyācintyaṃ buddhaviṣayākāraprabhāvaṃ nidarśya sarvāsu daśasu dikṣu sarvalokadhātuprasareṣu sarvatathāgataparṣanmaṇḍaleṣu dharmadeśanādhiṣṭhānādhiṣṭhitān bodhisatvān avabhāsyācintyaṃ buddhavikurvaṇaṃ * saṃdarśyoparyantarīkṣe mahāraśmighanābhrajālakūṭāgāraṃ kṛtvā tasthau / teṣām api buddhānāṃ bhagavatām ūrṇākośebhya evam eva bodhisatvabalālokā nāma raśmayo niśceruḥ / niścaryāsaṃkhyeyāsaṃkhyeyaraśmiparivārās tāḥ (suit le passage placé entre deux astérisques) ādarśyedaṃ bhagavataḥ śākyamuneḥ parṣanmaṇḍalaṃ vajragarbhasya bodhisatvasyātmabhāvam avabhāsyoparyantarīkṣa evam eva mahāraśmighanābhrajālakūṭāgāraṃ kṛtvā tasthuḥ / iti hy ābhiś

1. Mètre : āryā
2. tib. : yid du ḥoṅ baḥi gsuṅ dbyaṅs kyis

ca bhagavataḥ śākyamuner ūrṇākośaprasṛtābhī raśmibhis te lokadhātavas tāni ca buddhaparṣanmaṇḍalāni teṣāṃ ca bodhisatvānāṃ kāyā āsanāni ca sphuṭāny avabhāsitāni saṃdṛśyante sma / teṣāṃ cāparimāṇeṣu lokadhātuṣu buddhānāṃ bhagavatām ūrṇākośaprasṛtābhī raśmibhir ayaṃ trisāhasramahāsāhasralokadhātur idaṃ ca bhagavataḥ śākyamuneḥ parṣanmaṇḍalaṃ vajragarbhasya ca bodhisatvasya kāya āsanaṃ sphuṭam avabhāsitaṃ saṃdṛśyante sma / atha khalu tato mahāraśmighanābhrajālakūṭāgārād buddhānubhāvenāyam evaṃrūpaḥ śabdo niścarati sma [1]

asamasamākāśasamair daśabalavṛṣabhair anantamukhyaguṇaiḥ /
śākyakulajasya dharmair devamanuṣyottamaiḥ kṛtam adhiṣṭhānam //
anubhāvāt sugatānāṃ kośaṃ vivṛṇuṣva dharmarājānām /
caryāvarām udārāṃ prabhedaśo jñānabhūmiṃ ca /
adhiṣṭhitās te sugatair dhāritā bodhisatvaiś ca /
yeṣāṃ śrotrapathāgataḥ śreṣṭho yo dharmaparyāyaḥ //
daśa bhūmīr virajasaḥ pūrayitvānupūrveṇa /
balāni daśa ca prāpya jinatām arpayiṣyanti //
sāgarajale nimagnāḥ kalpoddāheṣu prakṣiptāḥ /
bhavyās te dharmaparyāyam imaṃ śrotum asaṃdigdhāḥ //
ye tu vimatisaktāḥ saṃśayaiś cābhyupetāḥ /
sarvaśo [2] na hi teṣāṃ prāpsyate śrotram etat //
bhūmijñānapathaṃ śreṣṭhaṃ praveśasthānasaṃkramam /
anupūrveṇa bhāṣasva caryāviṣayam eva ca //

Q

Atha khalu vajragarbho bodhisatvo daśa diśo vyavalokya bhūyasyā mātrayā tasyāḥ parṣadaḥ samprasādanārthaṃ tasyāṃ velāyām imā gāthā abhāṣata [3] /

1. les deux premières stances en āryā ; le reste en ślokas.
2. MS. de Londres : sarvaśa
3. Mètre : mélange de vaṃśastha (upajāti), indravaṃśā, indravajrā et upendravajrā.

sūkṣmaṃ durājñeyapadaṃ maharṣiṇām /
akalpakalpāpagataṃ [1] suduḥspṛśam //
anāvilaṃ paṇḍitavijñaveditam /
svabhāvaśāntaṃ hy anirodhasambhavam //
svabhāvaśūnyaṃ praśamādvayakṣayam [2] /
gatyā vimuktaṃ samatāptinirvṛtam //
anantamadhyaṃ vacasānudīritam /
triyadhvavimuktaṃ nabhasā samānakam //
śāntaṃ praśāntaṃ sugatapraveditam /
sarvair udāhārapadaiḥ sudurvacam //
bhūmiś ca caryāpi ca tasya tādṛśī /
vaktuṃ suduḥkhaḥ kuta eva śrotum //
tac cintayā cittapathaiś ca varjitam /
jñānābhinirhāramunīndraveditam //
na skandhadhātvāyatanaprabhāvitam /
na cittagamyaṃ na manovicintitam //
yathāntarīkṣe śakuneḥ padaṃ budhair /
vaktuṃ na śakyaṃ na ca darśanopagam //
tathaiva sarvā jinaputrabhūmayo /
vaktuṃ na śakyāḥ kuta eva śrotum //
pradeśamātraṃ tu tato 'bhidhāsye /
maitrīkṛpābhyāṃ praṇidhānataś ca //
yathānupūrvaṃ na ca cittagocaram /
jñānena tāḥ pūrayatāṃ yathāśayam //
etādṛśo gocara durdṛśo 'sya
vaktuṃ na śakyaḥ sa hi svāśayasthaḥ //
kiṃ tu pravakṣyāmi jinānubhāvataḥ
śṛṇvantu sarve sahitāḥ sagauravāḥ //
jñānapraveśaḥ sa hi tādṛśo 'sya
vaktuṃ na kalpair api śakyate yat //
samāsatas tac chṛṇuta bravīmy aham /
dharmārthatatvaṃ nikhilaṃ yathā sthitam //

1. = mi rtog rtog yul ma yin = ülü onoγat onoqu yin oron busu.

2. ṅo ba ñid stoṅ shi shiṅ sdug bsṅal zad = mün činar inu qoγoson amurliγat jobalaṅ baraγdaqsan.

sagauravāḥ santa[ḥ] sajjā bhavantaḥ /
vakṣyāmy ahaṃ sādhu jinānubhāvataḥ //
udīrayiṣye varadharmaghoṣam /
dṛṣṭāntayuktaṃ sahitaṃ samākṣaram //
suduṣkaraṃ tad vacasāpi vaktum /
yaś cāprameyaḥ sugatānubhāvaḥ //
mayi praviṣṭaḥ sa ca raśmimūrtiḥ /
yasyānubhāvena mamāsti śaktiḥ //

R

Tatra bhavanto jinaputrāḥ sūpacitakuśalamūlānāṃ sucaritacaraṇānāṃ susambhṛtasambhārāṇāṃ suparyupāsitabuddhotpādānāṃ suparipiṇḍitaśukladharmāṇāṃ suparigṛhītakalyāṇamitrāṇāṃ suviśuddhāśayānāṃ vipulādhyāśayopagatānām udārādhimuktisamanvāgatānāṃ kṛpākaruṇābhimukhānāṃ (bodhi)satvānāṃ bodhāya cittam utpadyate/

S

Buddhajñānābhilāṣāya daśabalabalādhigamāya mahāvaiśāradyādhigamāya samatābuddhadharmapratilambhāya sarvajagatparitrāṇāya mahākṛpākaruṇāviśodhanāya daśadigaśeṣajñānādhigamāya sarvabuddhakṣetrāsaṅgapariśodhanāya tryadhvaikakṣaṇavibodhāya mahādharmacakrapravartanavaiśāradyāya ca tac cittam utpadyate bodhisatvānām

T

Mahākaruṇāpūrvaṃgamaṃ prajñājñānādhipateyam upāyakauśalyaparigṛhītam āśayādhyāśayopastabdhaṃ tathāgatabalāprameyaṃ satvabalabuddhibalasuvicitavicayam asambhinnajñānābhimukhaṃ svayambhūjñānānukūlaṃ sarvabuddhadharmaprajñājñānāvavādasampratyeṣakaṃ dharmadhātuparamam ākāśadhātusthitakam aparāntakoṭiniṣṭham /

U

Yena cittotpādena sahotpannena bodhisatvo 'tikrānto bhavati pṛthagjanabhūmim avakrānto bhavati bodhisatvaniyāmaṃ jāto bha-

vati tathāgatakule 'navadyo bhavati sarvajātivādena vyāvṛtto bhavati sarvalokagatibhyo 'vakrānto bhavati lokottarāṃ gatiṃ sthito bhavati bodhisatvadharmatāyāṃ suvyavasthito bhavati bodhisatvāvasthānena samatānugato bhavati tryadhvatathāgatavaṃśaniyato bhavati sambodhiparāyaṇaḥ / evaṃrūpadharmavyavasthito bhavanto jinaputrā bodhisatvaḥ pramuditāyāṃ bodhisatvabhūmau vyavasthito bhavaty acalanayogena //

V

Atra bhavanto jinaputrāḥ pramuditāyāṃ bodhisatvabhūmau sthito bodhisatvaḥ prāmodyabahulo bhavati prasādabahulaḥ prītibahula utplāvanābahula udagrībahula uśībahula utsāhabahulo 'saṃrambhabahulo 'vihiṃsābahulo 'krodhabahulo bhavati /

W

Iti hi bhavanto jinaputrāḥ pramuditāyāṃ bodhisatvabhūmau sthito bodhisatvaḥ pramudito bhavati buddhān bhagavato 'nusmaran buddhadharmān bodhisatvān bodhisatvacaryāḥ pāramitāviśuddhiṃ bodhisatvabhūmiviśeṣān bodhisatvāsaṃhāryatāṃ tathāgatāvavādānuśāsanīṃ satvārthasamprāpaṇaṃ pramudito bhavati sarvatathāgatajñānapraveśaprayogam anusmaran bhūyaḥ prāmodyavān bhavati /

X

Vyāvṛtto 'smi sarvajagadviṣayād avatīrṇo 'smi buddhabhūmisamīpaṃ dūrībhūto 'smi bālapṛthagjanabhūmer āsanno 'smi jñānabhūmer vyavacchinno 'smi sarvāpāyadurgativinipātāt pratisaraṇabhūto 'smi sarvasatvānām āsannadarśano 'smi sarvatathāgatānāṃ sambhūto 'smi sarvabuddhaviṣaye sarvabodhisatvasamatām upagato 'smi vigatāni me sarvabhayatrāsacchambhitatvānīti prāmodyam utpādayati /

Y

Tat kasya hetoḥ / tathā hi bhavanto jinaputrā bodhisatvasyāsyāḥ pramuditāyā bodhisatvabhūmeḥ sahapratilambhena yānīmāni bhayāni bhavanti yad idam ājīvikābhayaṃ vāślokabhayaṃ vā maraṇabhayaṃ

vā durgatibhayaṃ vā parṣacchāradyabhayaṃ vā tāni sarvāṇi vyapagatāni bhavanti / tat kasya hetoḥ / yathāpīdam ātmasaṃjñāpagamād ātmasneho 'sya na bhavati / kutaḥ punaḥ sarvopakaraṇasnehaḥ / ato 'syājīvikābhayaṃ na bhavati / na ca kañcit satkāraṃ kasyacit sakāśāt pratikāṅkṣaty anyatra mayaiva teṣāṃ satvānāṃ sarvopakaraṇabāhulyam upanāmayitavyam ity ato 'syāślokabhayaṃ na bhavati / ātmadṛṣṭivigamāc cāsyātmasaṃjñā na bhavaty ato 'sya maraṇabhayaṃ na bhavati / mṛtasyaiva me niyataṃ buddhabodhisatvair na virahito bhaviṣyatīty ato 'sya durgatibhayaṃ na bhavati / nāsti me kaścid āśayena sarvaloke samasamaḥ / kutaḥ punar uttara ity ato 'sya parṣacchāradyabhayaṃ na bhavati / evaṃ sarvabhayatrāsacchambhitatvaromaharṣo 'pagataḥ /

Z

Atha khalu punar bhavanto jinaputrā bodhisatvo mahākaruṇāpuraskṛtatvād anupahatenāprākṛtenādhyāśayena bhūyasyā mātrayā prayujyate sarvakuśalamūlasamudāgamāya /

AA

Sa śraddhādhipateyatayā / prasādabahulatayā / adhimuktiviśuddhyā / avakalpanābahulatayā / kṛpākaruṇābhinirhāratayā / mahāmaitryupetatayā / aparikhinnamānasatayā / hryapatrāpyālaṃkāratayā / kṣāntisauratyopetatayā / tathāgatārhatsamyaksambuddhaśāsanagauravacitrīkaraṇatayā /

BB

Rātridivātṛptakuśalamūlopacayatayā / kalyāṇamitraniṣevaṇatayā / dharmārāmābhiratatayā / atṛptabāhuśrutyaparyeṣaṇatayā / yathāśrutadharmayoniśaḥpratyavekṣaṇatayā / aniketamānasatayā / anadhyavasitalābhasatkāraślokatayā / anabhinanditopakaraṇasnehatayā / ratnopamacittotpādātṛptābhinirhāratayā /

CC

Sarvajñabhūmyabhilāṣaṇatayā / tathāgatabalavaiśāradyāveṇikabuddhadharmādhyālambanatayā / pāramitāsaṅgaparyeṣaṇatayā /

māyāśāṭhyaparivarjanatayā / yathāvāditathākāritayā / satatasamitaṃ satyavacanānurakṣaṇatayā / tathāgatakulabhūṣaṇatayā / bodhisatvaśikṣānutsarjanatayā / mahāśailendrarājopamasarvajñatācittāprakampanatayā / sarvalokakriyānabhilakṣaṇatayā / utsargalokottarapathopetatayā / atṛptabodhyaṅgasaṃbhāropacayatayā / satatasamitam uttarottaraviśeṣaparimārgaṇatayā / evaṃrūpair bhavanto jinaputrā bhūmipariśodhakair dharmaiḥ samanvāgato bodhisatvaḥ supratiṣṭhito bhavati pramuditāyāṃ bodhisatvabhūmau //

DD [1]

So 'syāṃ pramuditāyāṃ bodhisatvabhūmau sthitaḥ sann imāny evaṃrūpāṇi mahāpraṇidhānāni mahāvyavasāyān mahābhinirhārān abhinirharati / yadutāśeṣaniḥśeṣānavaśeṣasarvabuddhapūjopasthāpanāya sarvākāravaropetam udārādhimuktiviśuddhaṃ dharmadhātuvipulam ākāśadhātuparyavasānam aparāntakoṭiniṣṭham sarvakalpasaṃkhyābuddhotpādasaṃkhyāpratiprasrabdhaṃ (mots soulignés abrégés: &...&) mahāpūjopasthānāya prathamaṃ mahāpraṇidhānam abhinirharati (abrégé : M.) /

EE

Yad uta sarvatathāgatabhāṣitadharmanetrīsaṃdhāraṇāya sarvabuddhabodhisatvasuparigrahāya sarvasaṃyaksambuddhaśāsanaparirakṣaṇāya & buddhotpāda & saddharmaparigrahāya dvitīyam M. /

FF

Yad uta sarvabuddhotpādaniravaśeṣasarvalokadhātuprasareṣu tuṣitabhavanavāsam ādiṃ kṛtvā cyavanācaṅkramaṇagarbhasthitijanmakumārakrīḍāntaḥpuravāsābhiniṣkramaṇaduṣkaracaryābodhimaṇḍopasaṃkramaṇamāradharṣaṇābhisambodhyadhyeṣaṇamahādharmacakrapravartanamahāparinirvāṇopasaṃkramaṇāya pūjādharmasaṃgrahaprayogapūrvaṃgamaṃ kṛtvā sarvatraikakālavivartanāya & buddhotpāda & yāvan mahāparinirvāṇopasaṃkramaṇāya tṛtīyam M. /

1. Sections DD-MM publiées par Bendall dans Śikṣāsamuccaya, p. 291-295.

GG

Yad uta sarvabodhisatvacaryāvipulamahadgatāpramāṇāsambhinnasarvapāramitāsaṃgṛhītasarvabhūmipariśodhanaṃ sāṅgopāṅganirhārasalakṣaṇavilakṣaṇasaṃvartavivartasarvabodhisatvacaryābhūtayathāvadbhūmipathopadeśapāramitāparikarmāvavādānuśāsanyanupradānopastabdhacittotpādābhinirhārāya & caryā & cittotpādābhinirhārāya caturtham M. /

HH

Yad uta niravaśeṣasarvasatvadhāturūpyarūpisaṃjñāsaṃjñinaivasaṃjñināsaṃjñyaṇḍajajarāyujasaṃsvedajaupapādukatraidhātukaparyāpannaṣaḍgatisamavasṛtasarvopapattiparyāpannanāmarūpasaṃgṛhītāśeṣasarvasatvadhātuparipācanāya sarvabuddhadharmāvatāraṇāya sarvagatisaṃkhyāvyavacchedanāya sarvajñajñānapratiṣṭhāpanāya & satvadhātu & sarvasatvadhātuparipācanāya pañcamam M. /

II

Yad uta niravaśeṣasarvalokadhātuvipulasaṃkṣiptamahadgatāpramāṇasūkṣmaudārikavyatyastāvamūrddhasamatalapraveśasamavasaraṇānugatendrajālavibhāgadaśadigaśeṣavimātratāvibhāgapraveśajñānānugamapratyakṣatāyai & lokadhātu & lokadhātuvaimātryāvatāraṇāya ṣaṣṭham M. /

JJ

Yad uta sarvakṣetraikakṣetraikakṣetrasarvakṣetrasamavasaraṇapariśodhanam apramāṇabuddhakṣetraprabhāvyūhālaṃkārapratimaṇḍitaṃ sarvakleśāpanayanapariśuddhapathopetam apramāṇajñānākarasatvaparipūrṇam udārabuddhaviṣayasamavasaraṇaṃ yathāśayasarvasatvasaṃdarśanasaṃtoṣaṇāya & buddhakṣetra & sarvabuddhakṣetrapariśodhanāya saptamaṁ M. /

KK

Yad uta sarvabodhisatvaikāśayaprayogatāyai / niḥsapatnakuśalamūlopacayāya / ekālambanasarvabodhisatvasamatāyai / avirahitasatata-

samitabuddhabodhisatvasamavadhānāya / yatheṣṭabuddhotpādasaṃdarśanāya / svacittotpādatathāgataprabhāvajñānānugamāya / acyutānugāminyabhijñāpratilambhāya / sarvalokadhātvanuvicaraṇāya / sarvabuddhaparṣanmaṇḍalapratibhāsaprāptaye / sarvopapattisvaśarīrānugamāya / acintyamahāyānopetatāyai / bodhisatvacaryācaraṇāvyavacchedāya & caryā & mahāyānāvatāraṇāya / aṣṭamam M. /

LL

Yad utāvivartyacakrasamārūḍhabodhisatvacaryācaraṇāya / amoghakāyavāṅmanaskarmaṇe / sahadarśananiyatabuddhadharmatvāya / sahaghoṣodāhārajñānānugamāya / sahaprasādakleśavinivartanāya / mahābhaiṣajyarājopamāśrayapratilambhāya / cintāmaṇivatkāyapratilambhāya / sarvabodhisatvacaryācaraṇāya / & caryā & amoghasarvaceṣṭatāyai navamam M. /

MM

Yad uta sarvalokadhātuṣv anuttarasamyaksambodhyabhisambodhāya / ekavālapathāvyativṛttasarvabālapṛthagjanajanmopapattyabhiniṣkramaṇavikurvaṇabodhimaṇḍadharmacakrapravartanam a hā p a r i - nirvāṇopadarśanāya / mahābuddhaviṣayaprabhāvajñānānugamāya / sarvasatvadhātuyathāśayabuddhotpādakṣaṇakṣaṇavibhaṅ g a v i b o d h a - praśamaprāpaṇasaṃdarśanāya / ekābhisambodhisarvadharmanirmāṇaspharaṇāya / ekaghoṣodāhārasarvasatvacittāśayasaṃtoṣaṇāya / mahāparinirvāṇopadarśanacaryābalāvyavacchedāya / mahājñānabhūmisarvadharmavyavasthāpanasaṃdarśanāya / dharmajñānarddhimāyābhijñāsarvalokadhātuspharaṇāya / & abhisambodhi & mahājñānābhijñābhinirhārāya daśamam M. /

iti hi bhavanto jinaputrā imāny evaṃrūpāṇi mahāpraṇidhānāni mahāvyavasāyān mahābhinirhārān daśa praṇidhānamukhāni pramukhaṃ kṛtvā paripūrṇāni daśapraṇidhānāsaṃkhyeyaśatasahasrāṇi yāni bodhisatvaḥ pramuditāyāṃ bodhisatvabhūmau sthito 'bhinirharati pratilabhate ca

NN

Tāni ca mahāpraṇidhānāni daśabhir niṣṭhāpadair abhinirharati / katamair daśabhir yad uta satvadhātuniṣṭhayā ca lokadhātuniṣṭhayā cākāśadhātuniṣṭhayā ca dharmadhātuniṣṭhayā ca nirvāṇadhātuniṣṭhayā ca buddhotpādadhātuniṣṭhayā ca tathāgatajñānadhātuniṣṭhayā ca cittālambanadhātuniṣṭhayā ca buddhaviṣayajñānapraveśadhātuniṣṭhayā ca lokavartanīdharmavartanījñānavartanīdhātuniṣṭhayā ca / iti hi yā niṣṭhā satvadhātuniṣṭhāyāḥ sā me niṣṭhaiṣāṃ mahāpraṇidhānānāṃ bhavatu / yā niṣṭhā yāvaj jñānavartanīdhātuniṣṭhāyāḥ sā me niṣṭhaiṣāṃ mahāpraṇidhānānāṃ bhavatu / iti hy aniṣṭhā satvadhātuniṣṭhā / aniṣṭhānīmāni me kuśalamūlāni bhavantu / aniṣṭhā yāvaj jñānavartanīdhātuniṣṭhā / aniṣṭhānīmāni me kuśalamūlāni bhavantv iti /

OO

Sa evaṃ svabhinirhṛtapraṇidhānaḥ karmaṇyacitto mṛducitto 'saṃhāryaśraddho bhavati so 'bhiśraddadhāti tathāgatānām arhatāṃ samyaksaṃbuddhānāṃ pūrvāntacaryābhinirhārapraveśaṃ pāramitāsamudāgamaṃ bhūmipariniṣpattiṃ vaiśeṣikatāṃ balapariniṣpattiṃ vaiśāradyaparipūrim āveṇikabuddhadharmāsaṃhāryatām acintyāṃ buddhadharmatām anantamadhyaṃ tathāgataviṣayābhinirhāram aparimāṇajñānānugataṃ tathāgatagocarānupraveśaṃ phalapariniṣpattim abhiśraddadhāti samāsataḥ sarvabodhisatvacaryā yāvat tathāgatabhūmijñānanirdeśādhiṣṭhānam abhiśraddadhāti /

PP

Tasyaivaṃ bhavati / evaṃ gambhīrāḥ khalu punar ime buddhadharmā evaṃ viviktā evaṃ śāntā evaṃ śūnyā evam animittā evam apraṇihitā evaṃ nirupalepā evaṃ vipulā evam aparimāṇā evam udārā evaṃ durāsadāś ceme buddhadharmāḥ /

QQ

Atha ca punar ime bālapṛthagjanāḥ kudṛṣṭipatitayā saṃtatyāvidyāndhakāraparyavanaddhamānasena mānadhvajasamucchritaiḥ saṃ-

kalpais tṛṣṇājālābhilaṣitair manasikārair māyāśāṭhyagahanānucaritaiś cittāśayair īrṣyāmātsaryasamprayuktair gatyupapattiprayogai rāgadveṣamohaparicitaiḥ karmopacayaiḥ krodhopanāhasaṃdhukṣitābhiś cittajvālābhir viparyāsasamprayuktaiḥ karmakriyābhinirhāraiḥ kāmabhavāvidyāsravānubaddhaiś cittamanovijñānabījais

RR

Traidhātuke punarbhavāṅkuram abhinirvartayanti yad idaṃ nāmarūpasahajāvinirbhāgagatam / tenaiva ca nāmarūpeṇa vivardhitenaiṣāṃ ṣaḍāyatanagrāmaḥ sambhavati / sambhūteṣv āyataneṣv anyonyasparśanipātato vedanā sambhavati / tām eva vedanāṃ bhūyo bhūyo 'bhinandatāṃ tṛṣṇopādānaṃ vivardhate / vivṛddhe tṛṣṇopādāne bhavaḥ sambhavati / sambhūte ca bhave jātijarāmaraṇaśokaparidevaduḥkhadaurmanasyopāyāsāḥ prādurbhavanti / evam eteṣāṃ satvānāṃ duḥkhaskandho 'bhinirvartate / ātmātmīyavigato riktas tucchaḥ śūnyo nirīho niśceṣṭo jaḍas tṛṇakāṣṭhakuḍyavartmapratibhāsopamo na caivam avabudhyanta iti /

SS

Teṣāṃ evaṃrūpaṃ satvānāṃ duḥkhaskandhāvipramokṣaṃ dṛṣṭvā satveṣu mahākaruṇonmiñjaḥ sambhavati / ete 'smābhiḥ satvāḥ paritrātavyāḥ parimocayitavyā ato mahāsammohād atyantasukhe ca nirvāṇe pratiṣṭhāpayitavyā ity ato 'sya mahāmaitryunmiñjaḥ sambhavati /

TT

Evaṃ kṛpāmaitryanugatena khalu punar bhavanto jinaputrā bodhisatvo 'dhyāśayena prathamāyāṃ bodhisatvabhūmau vartamānaḥ sarvavastuṣu sāpekṣacittaṃ parivarjya buddhajñāne codāraspṛhābhilāṣabuddhir mahātyāgeṣu prayujyate sa ya ime tyāgā yad uta dhanadhānyakośakoṣṭhāgāraparityāgo vā / hiraṇyasuvarṇamaṇimuktāvaiḍūryaśaṅkhaśilāpravāḍajātarūparajataparityāgo vā / ratnābharaṇavibhūṣaṇaparityāgo vā / hayarathagajapativāhanaparityāgo vā / udyānatapovanavihāraparityāgo vā / dāsīdāsakarmakarapauruṣeyaparityāgo vā /

grāmanagaranigamajanapadarāṣṭrarājadhānīparityāgo vā / bhāryāputraduhitṛparityāgo vā / sarvapriyamanāpavastuparityāgo vā / śiraḥkarṇanāsākaracaraṇanayanasvamāṃsaśoṇitāsthimajjāmedacchavicarmahṛdayasarvātmabhāvaparityāgo vā / teṣv anapekṣo bhūtvā sarvavastuṣu buddhajñāne codāraspṛhābhilāṣabuddhiḥ parityajati / evaṃ hy asya prathamāyāṃ bodhisatvabhūmau sthitasya mahātyāgaḥ saṃbhavati /

UU

Sa evaṃ karuṇāmaitrītyāgāśayo bhūtvā sarvasatvaparitrāṇārthaṃ bhūyo bhūyo laukikalokottarān arthān parimārgate parigaveṣate parimārgamāṇaḥ parigaveṣamāṇaś cāparikhedacittam utpādayati / evam asyāparikhedaḥ saṃbhavati / aparikhinnaś ca sarvaśāstraviśārado bhavati / ato 'sya śāstrajñatā saṃbhavati / sa evaṃ śāstropetaḥ kriyākriyāvicāritayā buddhyā hīnamadhyapraṇīteṣu satveṣu tathatvāya pratipadyate yathābalaṃ yathābhajamānam / ato 'sya lokajñatā saṃbhavati / lokajñaś ca kālavelāmātracārī hryapatrāpyavibhūṣitayā saṃtatyātmārthaparārtheṣu prayujyate / ato 'sya hryapatrāpyaṃ saṃbhavati / teṣu ca prayogeṣu naiṣkramyacāry avivartyāpratyudāvartyabalādhānaprāpto bhavati / evam asya dhṛtibalādhānam ājātaṃ bhavati / dhṛtibalādhānaprāptaś ca tathāgatapūjopasthāneṣu prayujyate śāsane ca pratipadyate / evaṃ hy asyeme daśa bhūmipariśodhakā dharmā ājātā bhavanti / tad yathā śraddhā karuṇā maitrī tyāgaḥ khedasahiṣṇutā śāstrajñatā lokajñatā hryapatrāpyaṃ dhṛtibalādhānaṃ tathāgatapūjopasthānam iti /

VV

Tasyāsyāṃ pramuditāyāṃ bodhisatvabhūmau sthitasya bodhisatvasya bahavo buddhā ābhāsam āgacchanty audārikadarśanena praṇidhānabalena ca bahūni buddhaśatāni bahūni buddhasahasrāṇi bahūni buddhaśatasahasrāṇi bahūni buddhanayutaśatasahasrāṇi bahavo buddhakoṭyo bahūni buddhakoṭīśatāni bahūni buddhakoṭīsahasrāṇi bahūni buddhakoṭīśatasahasrāṇi bahūni buddhakoṭīnayutaśatasahasrāṇy ābhāsam āgacchanty audārikadarśanena praṇidhānabalena ca / sa tāṃs tathāgatān arhataḥ samyaksambuddhān dṛṣṭvodārādhyāśayena

satkaroti gurukaroti mānayati pūjayati cīvarapiṇḍapātraśayanāsanaglānapratyayabhaiṣajyapariṣkāraiś ca pratipādayati / bodhisatvasukhopadhānaṃ copasaṃharati / saṃghagaṇasammānanāṃ ca karoti / tāni ca kuśalamūlāny anuttarāyāṃ samyaksambodhau pariṇāmayati / tāñ cāsya buddhān bhagavataḥ pūjayataḥ satvaparipāka ājāto bhavati sa satvāñ ca paripācayati dānena priyavadyena cādhimuktibalena cāsyopari dve 'rthasaṃgrahavastuny ājāyete na tu khalv aśeṣajñānaprativedhapratilambhena / tasya daśabhyaḥ pāramitābhyo dānapāramitātiriktatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam / sa yathā yathā * buddhāñ ca bhagavataḥ pūjayati satvaparipākāya ca prayujyata imān daśa bhūmipariśodhakān dharmān samādāya vartate / tathā tathāsya tāni kuśalamūlāni sarvajñatāpariṇāmitāni bhūyasyā mātrayottapyante pariśuddhyanti karmaṇyāni ca bhavanti yathā kāmatayā * / tad yathāpi nāma bhavanto jinaputrā jātarūpaṃ kuśalena karmāreṇa yathā yathāgnau prakṣipyate tathā tathā pariśuddhyati karmaṇyaṃ ca bhavati vibhūṣaṇālaṃkāravidhiṣu yathā kāmatayā / evam eva bhavanto jinaputrā yathā yathā bodhisatvo (suit le passage placé entre deux astérisques) /

WW

Punar aparaṃ bhavanto jinaputrā bodhisatvenāsyāṃ prathamāyāṃ bodhisatvabhūmau sthitenāsyā eva prathamāyā bodhisatvabhūmer ākārapratilambhaniṣyandāḥ parimārgitavyāḥ parigaveṣitavyāḥ paripraṣṭavyā buddhabodhisatvānāṃ kalyāṇamitrāṇāṃś ca sakāśād atṛptena ca bhavitavyaṃ bhūmyaṅgapariniṣpādanāya / evaṃ yāvad daśamyā bodhisatvabhūmer aṅgapariniṣpādanāya / tena * bhūmipakṣapratipakṣakuśalena ca bhavitavyaṃ bhūmisaṃvartavivartakuśalena ca bhūmyākāraniṣyandakuśalena ca bhūmipratilambhavibhāvanākuśalena ca bhūmyaṅgapariśodhanakuśalena ca bhūmer bhūmisaṃkramaṇakuśalena ca bhūmibhūmivyavasthānakuśalena ca bhūmibhūmiviśeṣajñānakuśalena ca bhūmibhūmipratilambhāpratyudāvartyakuśalena ca sarvabodhisatvabhūmipariśodhanatayā tathāgatajñānabhūmyākramaṇakuśalena ca bhavitavyam * / evaṃ bhūmyākārābhinirhārakuśalasya hi bhavanto jinaputrā bodhisatvasya prathamāyā bodhisatvabhūmer uccalitasya niṣṭhānaṃ na sambhavati yāvad daśabhūmibhū-

myākramaṇam iti / mārgādhiṣṭhānāgamanena ca bhūmijñānālokena ca buddhajñānālokaṃ prāpnoti / tad yathāpi nāma bhavanto jinaputrāḥ kuśalaḥ sārthavāho mahāsārthaparikarṣaṇābhiprāyo mahānagaram anuprāpayitukāma ādāv eva mārgaguṇāñ ca mārgavivartadoṣāñ ca mārgasthānāntaraviśeṣāñ ca mārgasthānāntaravivartadoṣāñ ca mārgakriyāpathyodanakāryatāṃ [1] ca parimārgayati parigaveṣayate / sa yāvan mahānagarānuprāptaye kuśalo bhavaty anuccalita eva prathamān mārgāntarasthānāt / sa evaṃ jñānavicāritayā buddhyā mahāpathyodanasamṛddhyānupūrveṇa mahāsārthena sārdhaṃ yāvan mahānagaram anuprāpnoti na cāṭavīkāntāradoṣaiḥ sārthasya vātmano vāsyopaghātaḥ sampadyate / evam eva bhavanto jinaputrā bodhisatvaḥ kuśalo mahāsārthavāho yadā prathamāyāṃ bodhisatvabhūmau sthito bhavati tadā (suit le passage placé entre deux astérisques ; au lieu de « kuśalena ca bhavitavyam » on trouve ici « kuśalaś ca bhavati ») / tadā bodhisatvo mahāpuṇyasambhārapathyodanasusaṃgṛhīto jñānasambhārasukṛtavicayo mahāsatvasārthaparikarṣaṇābhiprāyaḥ sarvajñatāmahānagaram anuprāpayitukāma ādāv eva bhūmimārgaguṇāñ ca bhūmimārgavivartadoṣāñ ca bhūmimārgasthānāntaraviśeṣāñ ca bhūmimārgasthānāntaravivartadoṣāñ ca mahāpuṇyajñānasambhārapathyadanakriyākāryatāṃ ca parimārgate parigaveṣate buddhānāṃ bhagavatāṃ bodhisatvānāṃ kalyāṇamitrāṇāṃ ca sakāśāt / sa yāvat sarvajñatāmahānagarānuprāptikuśalo bhavaty anuccalita eva prathamān mārgāntarasthānāt / sa evaṃ jñānavicāritayā buddhyā mahāpuṇyajñānasambhārapathyadanasamṛddhyā mahāntaṃ satvasārthaṃ yathā paripācitaṃ saṃsārāṭavīkāntāradurgād atikramya yāvat sarvajñatāmahānagaram anuprāpayati na saṃsārāṭavīkāntāradoṣaiḥ satvasārthasya vātmano vāsyopaghātaḥ sampadyate / tasmāt tarhi bhavanto jinaputrā bodhisatvenāparikhinnena bhūmiparikarmaviśeṣābhiyuktena bhavitavyam / ayaṃ bhavanto jinaputrā bodhisatvasya prathamāyāḥ pramuditāyā bodhisatvabhūmer mukhapraveśaḥ samāsato nirdiśyate /

XX

Yo 'syāṃ pratiṣṭhito bodhisatvo bhūyastvena jambūdvīpeśvaro bhavati mahaiśvaryādhipatyapratilabdho dharmānurakṣī kṛtī prabhuḥ

1. Mahāvyutpatti ed. Sakaki 245-914 : pathyadanam et pathyodanam ; Divya p. 60.

satvān mahātyāgena saṃgrahītukuśalaḥ satvānāṃ mātsaryamalavinivṛttaye 'paryanto mahātyāgārambhaiḥ / yac ca kiñcit karmārabhate dānena vā priyavadyatayā vārthakriyayā vā samānārthatayā vā tat sarvam avirahitaṃ buddhamanasikārair dharmamanasikāraiḥ saṃghamanasikārair bodhisatvamanasikārair bodhisatvacaryāmanasikāraiḥ pāramitāmanasikārair bhūmimanasikārair balamanasikārair vaiśāradyamanasikārair āveṇikabuddhadharmamanasikārair yāvat sarvākāravaropetasarvajñajñānamanasikāraiḥ / kim iti sarvasatvānām agryo bhaveyaṃ śreṣṭho jyeṣṭho varaḥ pravara uttamo'nuttamo nāyako vināyakaḥ pariṇāyako yāvat sarvajñajñānapratisaraṇo bhaveyam iti / ākāṅkṣaṃś ca tathārūpaṃ vīryam ārabhate yathārūpeṇa vīryārambheṇa sarvagṛhakalatrabhogān utsṛjya tathāgataśāsane pravrajati / pravrajitaś ca sann ekakṣaṇalavamuhūrtena samādhiśataṃ ca pratilabhate samāpadyate ca / buddhaśataṃ ca paśyati teṣāṃ cādhiṣṭhānaṃ saṃjānīte / lokadhātuśataṃ ca kampayati /. kṣetraśataṃ cākramati / lokadhātuśataṃ cāvabhāsayati / satvaśataṃ ca paripācayati / kalpaśataṃ ca tiṣṭhati / kalpaśataṃ ca pūrvāntāparāntataḥ praviśati / dharmamukhaśataṃ ca pravicinoti / kāyaśataṃ cādarśayati / kāyaṃ kāyaṃ ca bodhisatvaśataparivāram ādarśayati /

YY

Tata uttare praṇidhānabalikā bodhisatvāḥ praṇidhānavaiśeṣikatayā vikurvanti yeṣāṃ na sukarā saṃkhyā kartuṃ kāyasya vā prabhāyā varddher vā cakṣuṣo vā gocarasya vā svarasya vā caryāyā vā vyūhasya vādhiṣṭhānasya vādhimukter vābhisaṃskārāṇāṃ vā yāvad etāvadbhir api kalpakoṭiniyutaśatasahasrair iti /

Bhūmi II

A

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatvaḥ prathamāyāṃ bodhisatvabhūmau suparikarmakṛto dvitīyāṃ bodhisatvabhūmim abhilaṣati tasya daśa cittāśayāḥ pravartante / katame daśa / yad utarjvāśayatā ca mṛdvāśayatā ca karmaṇyāśayatā ca

damāśayatā ca śamāśayatā ca kalyāṇāśayatā cāsaṃsṛṣṭāśayatā cānapekṣāśayatā codārāśayatā ca māhātmyāśayatā ca / ime daśa cittāśayāḥ pravartante / tato dvitīyāyāṃ bodhisatvabhūmau vimalāyāṃ pratiṣṭhito bhavati /

B

Tatra bhavanto jinaputrā vimalāyām bodhisatvabhūmau sthito bodhisatvaḥ prakṛtyaiva daśabhiḥ kuśalaiḥ karmapathaiḥ samanvāgato bhavati / katamair daśabhiḥ / yad uta prāṇātipātāt prativirato bhavati / nihatadaṇḍo nihataśastro nihatavairo lajjāvān dayāpannaḥ sarvaprāṇibhūteṣu hitasukhānukampī maitracittaḥ sa saṃkalpair api prāṇivihiṃsāṃ na karoti / kaḥ punar vādaḥ parasatveṣu satvasaṃjñinaḥ saṃcintyaudārikakāyaviheṭhanayā /

C

Adattādānāt prativirataḥ khalu punar bhavati / svabhogasaṃtuṣṭaḥ parabhogānabhilāṣy anukampakaḥ sa paraparigṛhītebhyo vastubhyaḥ paraparigṛhītasaṃjñī steyacittam upasthāpyāntaśas tṛṇaparṇam api nādattam ādātā bhavati / kaḥ punar vādo 'nyebhyo jīvitopakaraṇebhyaḥ /

D

Kāmamithyācārāt prativirataḥ khalu punar bhavati / svadārasaṃtuṣṭaḥ paradārānabhilāṣī sa paraparigṛhītāsu strīṣu parabhāryāsu gotradhvajadharmarakṣitāsv abhidhyām api notpādayati / kaḥ punar vādo dvīndriyasamāpattyā vānaṅgavijñaptyā vā /

E

Anṛtavacanāt prativirataḥ khalu punar bhavati / satyavādī bhūtavādī kālavādī yathāvādī tathākārī so 'ntaśaḥ svapnāntaragato 'pi vinidhāya dṛṣṭiṃ kṣāntiṃ ruciṃ matiṃ [1] prekṣāṃ visaṃvādanābhiprāyo nānṛtāṃ vācaṃ niścārayati / kaḥ punar vādaḥ samanvāhṛtya /

1. **Vibhaṅga, p. 325 : diṭṭhi, ruci, muti ; Saṃyutta II p. 115 : aññatra saddhāya aññatra ruciyā .... aññatra diṭṭhinijjhānakhantiyā aham etaṃ jānāmi.**

F

Piśunavacanāt prativirataḥ khalu punar bhavati / abhedāviheṭhāpratipannaḥ satvānāṃ sa netaḥ śrutvāmutrākhyātā bhavaty amīṣāṃ bhedāya / nāmutaḥ śrutvehākhyātā bhavaty eṣāṃ bhedāya / na saṃhitān bhinatti na bhinnānām anupradānaṃ karoti / na vyagrārāmo bhavati na vyagrarato na vyagrakaraṇīṃ vācaṃ bhāṣate sadbhūtām asadbhūtāṃ vā /

G

Paruṣavacanāt prativirataḥ khalu punar bhavati / sa yeyaṃ vāg adeśā karkaśā parakaṭukā parābhisaṃjanany anvakṣānvakṣaprāgbhārā grāmyā pārthagjanaky anelākarṇasukhā krodharoṣaniścāritā hṛdayaparidahanī manaḥsaṃtāpakary apriyāmanaāpāmanojñā svasantānaparasantānavināśinī tathārūpāṃ vācaṃ prahāya / yeyaṃ vāk snigdhā mṛdvī manojñā madhurā priyakaraṇī manaāpakaraṇī hitakaraṇī nelā karṇasukhā hṛdayaṃgamā premaṇīyā paurī varṇavispaṣṭā vijñeyā śravaṇīyāniśritā bahujaneṣṭā bahujanakāntā bahujanapriyā bahujanamanaāpā vijñāpannā sarvasatvahitasukhāvahā samāhitā manautplāvanakarī manaḥprahlādanakarī svasantānaparasantānaprasādanakarī tathārūpāṃ vācaṃ niścārayati /

H

Sambhinnapralāpāt prativirataḥ khalu punar bhavati / suparihāryavacanaḥ kālavādī bhūtavādy arthavādī dharmavādī nyāyavādī vinayavādī sanidānavatīṃ vācaṃ bhāṣate kālena sāvadānāṃ sa cāntaśa itihāsapūrvakam api vacanaṃ parihāryaṃ pariharati / kaḥ punar vādo vāgvikṣepeṇa /

I

Anabhidhyāluḥ khalu punar bhavati / parasveṣu parakāmeṣu parabhogeṣu paravittopakaraṇeṣu paraparigṛhīteṣu spṛhām api notpādayati / kim iti yat pareṣāṃ tan mama syād iti nābhidhyām utpādayati na prārthayate na praṇidadhāti na lobhacittam utpādayati /

J

Avyāpannacittaḥ khalu punar bhavati / sarvasatveṣu maitracitto hitacitto dayācittaḥ sukhacittaḥ snigdhacittaḥ sarvajagadanugrahacittaḥ sarvabhūtahitānukampācittaḥ / sa yānīmāni krodhopanāhakhilamalavyāpādaparidāhasaṃdhukṣitapratighādyāni tāni prahāya / yānīmāni hitopasaṃhitāni maitryupasaṃhitāni sarvasatvahitasukhāya vitarkitavicāritāni tāny anuvitarkayitā bhavati /

K

Samyagdṛṣṭiḥ khalu punar bhavati / samyakpathagataḥ kautukamaṅgalanānāprakārakuśīladṛṣṭivigata ṛjudṛṣṭir aśaṭho'māyāvī buddhadharmasaṃghaniyatāśayaḥ / sa imān daśa kuśalān karmapathān satatasamitam anurakṣann

L

evaṃ cittāśayam abhinirharati / yā kācit satvānām apāyadurgativinipātaprajñaptiḥ sarvā saiṣāṃ daśānām akuśalānāṃ karmapathānāṃ samādānahetoḥ / hantāham ātmanaiva samyakpratipattisthitaḥ parān samyakpratipattau sthāpayiṣyāmi / tat kasya hetoḥ / asthānam etad anavakāśo yad ātmā vipratipattisthitaḥ parān samyakpratipattau sthāpayen naitat sthānaṃ vidyata iti /

M

Sa evaṃ pravicinoti / eṣāṃ daśānām akuśalānāṃ karmapathānāṃ samādānahetor nirayatiryagyoniyamalokagatayaḥ prajñāyante / punaḥ kuśalānāṃ karmapathānāṃ samādānahetor manuṣyopapattim ādiṃ kṛtvā yāvad bhavāgram ity upapattayaḥ prajñāyante / tata uttaraṃ ta eva daśa kuśalāḥ karmapathāḥ prajñākāreṇa paribhāvyamānāḥ prādeśikacittatayā traidhātukottrastamānasatayā mahākaruṇāvikalatayā parataḥ śravaṇānugamena ghoṣānugamena ca śrāvakayānaṃ saṃvartayanti /

N

Tata uttarataraṃ pariśodhitā aparapraṇeyatayā svayaṃbhūtvānukūlatayā svayam abhisambodhanatayā parato 'parimārgaṇatayā mahākaruṇopāyavikalatayā gambhīredampratyayānubodhanena pratyekabuddhayānaṃ saṃvartayanti /

O

Tata uttarataraṃ pariśodhitā vipulāpramāṇatayā mahākaruṇopetatayā upāyakauśalasaṃgṛhītatayā sambaddhamahāpraṇidhānatayā sarvasatvāparityāgatayā buddhajñānavipulādhyālambanatayā bodhisatvabhūmipariśuddhyai pāramitāpariśuddhyai caryāvipulatvāya saṃvartante /

P

Tata uttarataraṃ pariśodhitāḥ sarvākārapariśodhitatvād yāvad daśabalabalatvāya sarvabuddhadharmasamudāgamāya saṃvartante tasmāt tarhy asmābhiḥ samābhinirhāre sarvākārapariśodhanābhinirhāra eva yogaḥ karaṇīyaḥ [1] /

Q

Sa bhūyasyā mātrayaivaṃ pratisaṃśikṣate / ime khalu punar daśākuśalāḥ karmapathā adhimātratvād āsevitā bhāvitā bahulīkṛtā nirayahetur madhyatvāt tiryagyonihetur mṛdutvād yamalokahetuḥ / tatra prāṇātipāto * nirayam upanayati tiryagyonim upanayati yamalokam upanayati / atha cet punar manuṣyeṣūpapadyate dvau vipākāv abhinirvartayaty * alpāyuṣkatāṃ ca bahuglānyatāṃ ca / adattādānaṃ (suit le passage placé entre deux astérisques, et abrégé : & &) parīttabhogatāṃ ca sādhāraṇabhogatāṃ ca / kāmamithyācāro & & anājāneyaparivāratāṃ ca sasapatnadāratāṃ ca / mṛṣāvādo & & abhyā-

1. de lta bas na bdag gis dge ba bcuḥi las mṅon par bsgrub du ḥdra ba la rnam pa thams cad du yoṅs su sbyaṅ shiṅ mṅon par bsgrub pa la brtson par byaḥo = tärä mätü bügäsü älä bi ..... iläddä bütügäkü̈i dür adali ..... iläddä bütügäkü̈i dür kičiyäsügäi

khyānabahulatāṃ ca parair visaṃvādanatāṃ ca / paiśunyaṃ & & bhinnaparivāratāṃ ca hīnaparivāratāṃ ca / pāruṣyaṃ & & amanāpaśravaṇatāṃ ca kalahavacanatāṃ ca / saṃbhinnapralāpo & & anādeyavacanatāṃ cāniścitapratibhānatāṃ ca / abhidhyā & & asaṃtuṣṭitāṃ ca mahecchatāṃ ca / vyāpādo & & ahitaiṣitāṃ ca parotpīḍanatāṃ ca / mithyādṛṣṭir & & kudṛṣṭipatitaś ca bhavati śaṭhaś ca māyāvī / evaṃ khalu mahato 'parimāṇasya duḥkhaskandhasyeme daśākuśalāḥ karmapathāḥ samudāgamāya saṃvartante /

R

Hanta vayam imān daśākuśalān karmapathān vivarjya dharmārāmaratiratā viharāma /

S

Sa imān daśākuśalān karmapathān prahāya daśakuśalakarmapathapratiṣṭhitaḥ parāṃs teṣv eva pratiṣṭhāpayati /

T

Sa bhūyasyā mātrayā sarvasatvānām antike hitacittatām utpādayati sukhacittatāṃ maitracittatāṃ kṛpācittatāṃ dayācittatām anugrahacittatām ārakṣācittatāṃ samacittatām ācāryacittatāṃ śāstṛcittatām utpādayati /

U

Tasyaivaṃ bhavati / kudṛṣṭipatitā vateme satvā viṣamamatayo viṣamāśayā utpathagahanacāriṇas te 'smābhir bhūtapathasamyagdṛṣṭimārgayāthātathye pratiṣṭhāpayitavyāḥ /

V

Bhinnavigṛhītacittavivādopapannā vateme satvāḥ satatasamitaṃ krodhopanāhasaṃdhukṣitās te 'smābhir anuttare mahāmaitryupasaṃhāre pratiṣṭhāpayitavyāḥ /

W

Atṛptā vateme satvāḥ paravittābhilāṣiṇo viṣamājīvānucaritās te 'smābhiḥ pariśuddhakāyavāṅmanaskarmāntājīvikāyāṃ pratiṣṭhāpayitavyāḥ /

X

Rāgadveṣamohatriṇidānānugatā vateme satvā vividhakleśāgnijvālābhiḥ satatasamitaṃ pradīptā na ca tato 'tyantaniḥsaraṇopāyaṃ parimārgayanti te 'smābhiḥ sarvakleśapraśame nirupadrave nirvāṇe pratiṣṭhāpayitavyāḥ /

Y

Mahāmohatamastimirapaṭalāvidyāndhakārāvṛtā vateme satvā mahāndhakāragahanānupraviṣṭāḥ prajñālokasudūrībhūtā mahāndhakāraprasakannāḥ kudṛṣṭikāntārasamavasṛtās teṣām asmābhir anāvaraṇaṃ prajñācakṣur viśodhayitavyaṃ yathā sarvadharmayāthātathyāparapraṇayatāṃ pratilapsyante /

Z

Mahāsaṃsārāṭavīkāntāramārgaprapannā vateme satvā ayogakṣemiṇo 'nāśvāsaprāptā mahāprapātapatitā nirayatiryagyoniyamalokagatiprapātābhimukhāḥ kudṛṣṭiviṣamajālānuparyavanaddhā mohagahanasaṃchannā mithyāmārgavipathaprayātā jātyandhībhūtāḥ pariṇāyakavikalā aniḥsaraṇaniḥsaraṇasaṃjñino namucipāśabaddhā viṣayataskaropagṛhītāḥ kuśalapariṇāyakavirahitā mārāśayagahanānupraviṣṭā buddhāśayadūrībhūtās te 'smābhir evaṃvidhāt saṃsārāṭavīkāntāradurgād uttārayitavyā abhayapure ca sarvajñatānagare nirupadrave nirupatāpe pratiṣṭhāpayitavyāḥ /

AA

Mahaughormyāmathair nimagnā vateme satvāḥ kāmabhavāvidyādṛṣṭyoghasamavasṛtāḥ saṃsāraśroto 'nuvāhinas tṛṣṇānadīprapannā mahāvegagrastā avilokanasamarthāḥ kāmavyāpādavihiṃsāvitarkapratānānucaritāḥ satkāyadṛṣṭyudakarākṣasagṛhītāḥ kāmagahanāvartānupraviṣṭā nandīrāgamadhyasaṃchannā asmimānasthalotsannā dauḥśī-

lyaviṣamācārāntaḥpūtībhūtāḥ ṣaḍāyatanagrāmabhayatīram anuccalitāḥ kuśalasaṃtārakavirahitā anāthā aparāyaṇā aśaraṇās te 'smābhir mahākaruṇākuśalamūlabalenoddhṛtya nirupadrave 'rajasi kṣeme śive 'bhaye sarvabhayatrāsāpagate sarvajñatāratnadvīpe pratiṣṭhāpayitavyāḥ /

BB

Ruddhā vateme satvā bahuduḥkhadaurmanasyopāyāsabahule 'nunayapratighapriyāpriyavinibandhane saśokaparidevānucarite tṛṣṇānigaḍabandhane māyāśāṭhyāvidyāgahanasaṃchanne traidhātukacārake te 'smābhiḥ sarvatraidhātukaviveke sarvaduḥkhopaśame 'nāvaraṇanirvāṇe pratiṣṭhāpayitavyāḥ /

CC

ātmātmīyābhiniviṣṭā vateme satvāḥ skandhālayānuccalitāś caturviparyāsānuprayātāḥ ṣaḍāyatanaśūnyagrāmasaṃniśritāś caturmahābhūtoragābhidrutāḥ skandhavadhakataskarābhighātitā aparimāṇaduḥkhapratisaṃvedinas te 'smābhiḥ paramasukhe sarvaniketavigame pratiṣṭhāpayitavyā yad uta sarvāvaraṇaprahāṇanirvāṇe /

DD

Hīnalīnadīnādhimuktā vateme satvā agryasarvajñajñānacittavikalāḥ sati niḥsaraṇe mahāyāne śrāvakapratyekabuddhayānāvatīrṇamatayas te 'smābhir udārabuddhadharmamativipulādhyālambena sarvajñajñānalocanatayānuttare mahāyāne pratiṣṭhāpayitavyāḥ / iti hi bhavanto jinaputrā evaṃ śīlabalādhānānugatasya bodhisatvasya kṛpākaruṇāmaitryabhinirhārakuśalasya sarvasatvānavadhīṣṭhakalyāṇamitrasyāparityaktasarvasatvasya [1] kriyākriyābhinirhārakuśalasya

EE

vimalāyāṃ bodhisatvabhūmau pratiṣṭhitasya bahavo buddhā ābhāsam āgacchanti ..... 1 VV, l. 2 etc. jusque : pariṇāmayati (1 VV,

1. anavadhiṣṭha-kalyāṇamitra = akṛtrima-kalyāṇamitra ; tib. : ma bcos paḥi bśes gñen ; mongol : jasadaq busu sayin nökür.

l. 12) / tāṃś ca tathāgatān arhataḥ samyaksambuddhān paryupāste teṣāṃ ca sakāśebhyo gauraveṇemān eva daśa kuśalān karmapathān pratigṛhṇāti yathā pratigṛhītāṃś ca nāntarān praṇāśayati / so * 'nekān kalpān anekāni kalpaśatāny anekāni kalpasahasrāṇy anekāni kalpaśatasahasrāṇy anekāni kalpaniyutaśatasahasrāṇy anekakalpakoṭīr anekāni kalpakoṭiśatāny anekāni kalpakoṭiśatasahasrāṇy anekāni kalpakoṭiniyutaśatasahasrāṇi * mātsaryadauḥśīlyamalāpanītatayā tyāgaśīlaviśuddhau samudāgacchati / tadyathāpi nāma bhavanto jinaputrās tad eva jātarūpaṃ kāsīsaprakṣiptaṃ bhūyasyā mātrayā sarvamalāpagataṃ bhavati / evam eva bhavanto jinaputrā bodhisatvo 'syāṃ vimalāyāṃ bodhisatvabhūmau sthito 'nekān kalpān yāvad anekāni kalpakoṭiniyutaśatasahasrāṇi mātsaryadauḥśīlyamalāpanītatayā tyāgaśīlaviśuddhau samudāgacchati / tasya caturbhyaḥ saṃgrahavastubhyaḥ priyavadyatātiriktatamā bhavati / daśabhyaḥ pāramitābhyaḥ śīlapāramitātiriktatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam /

iyaṃ bhavanto jinaputrā bodhisatvasya vimalā nāma dvitīyā bodhisatvabhūmiḥ samāsanirdeśataḥ / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena rājā bhavati cakravartī caturdvīpādhipatir dharmādhipatyapratilabdhaḥ saptaratnasamanvāgataḥ kṛtī prabhuḥ satvānāṃ dauḥśīlyamalavinivartanāya kuśalaḥ satvān daśasu kuśaleṣu karmapatheṣu pratiṣṭhāpayitum / yac ca kiñcit ..... 1 XX, l. 4 etc. jusqu'à la fin de la première bhūmi. On doit remplacer « śatam » par « sahasram » dans le passage 1 XX, l. 15-l. 21.

Bhūmi III

A

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatvo dvitīyāyāṃ bodhisatvabhūmau supariśodhitādhyāśayas tṛtīyāṃ bodhisatvabhūmim ākramati / sa daśabhiś cittāśayamanaskārair ākramati / katamair daśabhiḥ / yad uta śuddhacittāśayamanaskāreṇa ca (mots soulignés abrégés : &) sthira & ca nirvid & cavirāga & cāvinivarta & ca dṛḍha & cottapta & cātṛpta & codāra & ca māhātmya & ca / ebhir daśabhiś cittāśayamanaskārair ākramati /

B

Sa khalu punar bhavanto jinaputrā bodhisatvas tṛtīyāyāṃ bodhisatvabhūmau sthito 'nityatāṃ ca sarvasaṃskāragatasya yathābhūtaṃ pratyavekṣate duḥkhatāṃ cāśubhatāṃ cānāśvāsikatāṃ ca vipralopatāṃ cācirasthitikatāṃ ca kṣaṇikotpādanirodhatāṃ ca pūrvāntāsaṃbhavatāṃ cāparāntāsaṃkrāntitāṃ ca pratyutpannāvyavasthitatāṃ ca sarvasaṃskāragatasya pratyavekṣate /

C

Sa evaṃ bhūtaṃ sarvasaṃskāragataṃ sampaśyann anabhisaraṃ nirākrandaṃ saśokaṃ saparidevaṃ sopāyāsaṃ priyāpriyavinibaddhaṃ duḥkhadaurmanasyopāyāsabahulam asaṃnicayabhūtaṃ rāgadveṣamohāgnisampradīptam anekavyādhivivardhitaṃ cātmabhāvaṃ sampaśyan

D

bhūyasyā mātrayā sarvasaṃskārebhyaś cittam uccālayati tathāgatajñāne ca sampreṣayati / sa tathāgatajñānasyācintyatāṃ ca samanupaśyaty atulyatāṃ cāprameyatāṃ ca durāsadatāṃ cāsaṃspṛṣṭatāṃ ca nirupadravatāṃ ca nirupāyāsatāṃ cābhayapuragamanīyatāṃ cāpunarāvṛttitāṃ ca bahujanaparitrāṇatāṃ ca samanupaśyati /

E

Sa evam apramāṇatāṃ ca tathāgatajñānasya samanupaśyann evaṃ bahūpadravatāṃ ca sarvasaṃskāragatasya vyupaparīkṣamāṇo bhūyasyā mātrayā satvānām antike daśa cittāśayān upasthāpayati / katamān daśa / yad utānāthātrāṇāpratiśaraṇacittāśayatāṃ ca (mots soulignés abrégés : &) nityadaridra & ca rāgadveṣamohāgnisampradīpta & ca bhavacārakāvaruddha & ca satatasamitakleśagahanāvṛtaprasupta & cāvilokanasamartha & ca kuśaladharmacchandarahita & ca buddhadharmapramuṣita & ca saṃsārasroto 'nuvāhi & ca mokṣopāyapraṇaṣṭa & ca / imān daśa cittāśayān upasthāpayati /

F

Sa evaṃ bahūpadravaṃ satvadhātuṃ samanupaśyann evaṃ vīryam ārabhate / mayaivaite satvāḥ paritrātavyāḥ parimocayitavyāḥ pariśodhayitavyā uttārayitavyā niveśayitavyāḥ pratiṣṭhāpayitavyāḥ paritoṣayitavyāḥ saṃropayitavyā vinetavyāḥ parinirvāpayitavyā iti /

G

Sa evaṃ nirvidanugataś ca sarvasaṃskāragatyā apekṣānugataś ca sarvasatveṣv anuśaṃsānugataś ca sarvajñajñāne tathāgatajñānapratiśaraṇaḥ sarvasatvaparitrāṇāyābhiyuktaḥ / evaṃ vyupaparīkṣate / katamena khalūpāyamārgeṇa śakyā ime satvā evaṃ bahuduḥkhopakleśaprapatitā abhyuddhartum atyantasukhe ca nirvāṇe pratiṣṭhāpayituṃ sarvadharmaniḥsaṃśayatāṃ cānuprāpayitum iti /

H

Tasya bodhisatvasyaivaṃ bhavati / nānyatrānāvaraṇavimokṣajñānasthānāt / tac cānāvaraṇajñānavimokṣasthānaṃ nānyatra sarvadharmayathāvadavabodhāt / sa ca sarvadharmayathāvadavabodho nānyatrāpracārānutpādacāriṇyāḥ prajñāyāḥ / sa ca prajñāloko nānyatra dhyānakauśalyaviniścayabuddhipratyavekṣaṇāt / tac ca dhyānakauśalyaviniścayabuddhipratyavekṣaṇaṃ nānyatra śrutakauśalyād iti /

I

Sa evaṃ pratyavekṣitajñāno bhūyasyā mātrayā saddharmaparyeṣaṇābhiyukto viharati / rātridivaṃ dharmaśravaṇārthiko dharmakāmātṛptāpratiprasrabdho buddhadharmaparyeṣṭihetoḥ / dharmārāmo dharmarato dharmapratiśaraṇo dharmanimno dharmapravaṇo dharmaprāgbhāro dharmaparāyaṇo dharmalayano dharmatrāṇo dharmānudharmacārī /

J

Sa evaṃ buddhadharmaparyeṣaṇābhiyukto nāsti tat kiñcid dravyavittajātaṃ vā dhanadhānyakośakoṣṭhāgārajātaṃ vā hiraṇyasuvarṇa-

maṇimuktāvajravaiḍūryaśaṅkhaśilāpravāḍajātarūparajatajātaṃ vā yāvat sarvāṅgapratyaṅgaparityāgo vā yan na parityajati / tayā dharmakāmatayā na ca tasmād duṣkarasaṃjñī bhavaty anyatra tasmiṅn eva dharmabhāṇakapudgale duṣkarasaṃjñī bhavati yo 'syaikadharmapadam api deśayati / sa dharmahetor nāsti tat kiñcid upāttaṃ bāhyaṃ vastu yan na parityajati / nāsti tat kiñcid ādhyātmikaṃ vastu yan na parityajati / nāsti tat kiñcid guruparicaryopasthānaṃ yan nopādatte / nāsti sā kācid mānābhimānotsarganirmāṇopacāratā yāṃ nopādatte / nāsti sā kācit kāyikī pīḍā yāṃ nopādatte / sa citro bhavaty aśrutadharmapadaśravaṇena na tv eva trisāhasramahāsāhasralokadhātupratirnena ratnarāśipratilambhena / sa citro bhavaty ekasubhāṣitagāthāśravaṇena na tv eva cakravartirājyapratilambhena / sa citro bhavaty aśrutadharmapadaśravaṇena bodhisatvacaryāpariśodhanena na tv eva śakratvabrahmatvapratilambhena bahukalpaśatasahasraparyavasānena / sa ced idaṃ kaścid evaṃ brūyāt / evam ahaṃ tulyam idaṃ dharmapadaṃ samyaksaṃbuddhopanītaṃ bodhisatvacaryāpariśodhanaṃ saṃśrāvayeyaṃ sa cet tvaṃ mahatyām agnikhadāyāṃ samprajvalitāyām ekajvālībhūtāyām ātmānaṃ prapātayeḥ / mahāntaṃ ca duḥkhavedanopakramaṃ svaśarīreṇopādadyā iti / tasyaivaṃ bhavati / utsahe 'ham ekasyāpi dharmapadasya samyaksaṃbuddhopanītasya bodhisatvacaryāpariśodhanasyārthāya trisāhasramahāsāhasralokadhātāv agniparipūrṇe brahmalokād ātmānam utsraṣṭum / kiṃ punaḥ prākṛtāyām agnikhadāyām / api tu khalu punaḥ sarvair nirayāpāyaduḥkhasaṃvāsair apy asmābhir buddhadharmāḥ paryeṣitavyāḥ kiṃ punar manuṣyaduḥkhasaṃvāsair iti / sa evaṃrūpeṇa vīryārambheṇa dharmān paryeṣate / yathāśruteṣu dharmeṣu ca yoniśaḥpratyavekṣaṇajātīyo bhavati /

K

Tāṃś ca dharmāñ chrutvā svacittanidhyaptyaiko rahogata evaṃ mīmāṃsate / dharmānudharmapratipattyeme buddhadharmā anugantavyā na kevalaṃ vākkarmapariśuddhyeti / so 'syāṃ prabhākaryāṃ bodhisatvabhūmau sthito bodhisatvo dharmānudharmapratipattihetor viviktaṃ kāmair viviktaṃ pāpakair akuśaladharmaiḥ savitarkaṃ savicāraṃ vivekajaṃ prītisukhaṃ prathamaṃ dhyānam upasampadya

viharati / sa vitarkavicārāṇāṃ vyupaśamād adhyātmasamprasādāc cetasa ekotībhāvād avitarkam avicāraṃ samādhijaṃ prītisukhaṃ dvitīyaṃ dhyānam upasampadya viharati / sa prīter virāgād upekṣako viharati smṛtimān samprajānan sukhaṃ ca kāyena pratisaṃvedayati yat tad āryā ācakṣanta upekṣakaḥ smṛtimān sukhavihārī niṣprītikaṃ tṛtīyaṃ dhyānam upasampadya viharati / sa sukhasya ca prahāṇād duḥkhasya ca prahāṇāt pūrvam eva ca saumanasyadaurmanasyayor astaṃgamād aduḥkhāsukham upekṣāsmṛtipariśuddhaṃ caturthaṃ dhyānam upasampadya viharati / sa sarvaśo rūpasaṃjñānāṃ samatikramāt pratighasaṃjñānām astaṃgamān nānātvasaṃjñānām amanasikārād anantam ākāśam ity ākāśānantyāyatanam upasampadya viharati (mots soulignés abrégés : &) / sa sarvaśa ākāśānantyāyatanasamatikramād anantaṃ vijñānam iti vijñānānantyāyatanam & / sa sarvaśo vijñānānantyāyatanasamatikramān nāsti kiñcid ity ākiñcanyāyatanam & / sa sarvaśa ākiñcanyāyatanasamatikramān naivasaṃjñānāsaṃjñāyatanam & / tenānabhiratipadasthānena nānyatra dharmānudharmapratipattim upādāya /

L

Sa maitrīsahagatena * cittena vipulena mahadgatenādvayenāpramāṇenāvaireṇāsapatnenānāvaraṇenāvyābādhena sarvatrānugatena dharmadhātuparame loka ākāśadhātuparyavasāne sarvāvantaṃ lokaṃ spharitvopasampadya viharati * / evaṃ karuṇāsahagatena / muditāsahagatena / upekṣāsahagatena (suit le passage placé entre deux astérisques)

M[1]

So 'nekavidhāṃ ṛddhividhiṃ pratyanubhavati / pṛthivīm api kampayati // eko 'pi bhūtvā bahudhā bhavati / bahudhāpi bhūtvaiko bhavati // āvirbhāvaṃ tirobhāvam api pratyanubhavati / tiraḥ kuḍyaṃ tiraḥ prākāraṃ parvatam apy asajjan gacchati / tadyathāpi nāmākāśe // ākāśe 'pi paryaṅkena krāmati / tadyathāpi nāma pakṣiśakuniḥ //

1. Texte de la section M établi d'après L. de la Vallée Poussin, Madhyamakāvatāra, Muséon 1907.

pṛthivyām apy unmajjananimajjanaṃ karoti / tadyathāpi nāmodake // udake 'py amajjan [var. : asajjan] gacchati / tadyathāpi pṛthivyām // dhūmayati / prajvalati / tadyathāpi nāma mahān agniskandhaḥ // svakāyād api mahāvāridhārā utsṛjati [var. : udakam api kāyāt pramuñcati yena vāriṇā .....] tadyathāpi nāma mahāmeghaḥ / yābhir vāridhārābhir ayaṃ trisāhasramahāsāhasro lokadhātur ādīptaḥ pradīptaḥ samprajvalito' gninā ekajvalībhūto nirvāpyate / imāv api candrasūryāv evaṃ maharddhikāv evaṃ mahānubhāvau pāṇinā parāmṛśati parimārṣṭi yāvad brahmalokam api kāyena vaśaṃ vartayati //

sa divyena śrotradhātunā [viśuddhenā]tikrāntamānuṣyakenobhayān śabdān śṛṇoti / divyān mānuṣyakān / sūkṣmān audārikāṃś ca / ye dūre 'ntike vā antaśo daṃśamaśakakīṭamakṣikāṇām api śabdān śṛṇoti / [eṣā divyaśrotrābhijñā] //

sa parasatvānāṃ parapudgalānāṃ cetasaiva cittaṃ yathābhūtaṃ prajānāti / sarāgaṃ cittaṃ sarāgacittam iti yathābhūtaṃ prajānāti / virāgam ..... prajānāti / sadoṣam / vigatadoṣam / samoham / vigatamoham / sakleśam / niḥkleśam / parīttam / vipulam / mahadgatam / apramāṇam / saṃkṣiptam / [vistīrṇam] / samāhitam / asamāhitam / vimuktam / avimuktam / sāṅganam / anaṅganam / audārikaṃ cittam audārikacittam iti yathābhūtaṃ prajānāti / anaudārikam .... prajānāti / iti parasatvānāṃ parapudgalānāṃ cetasaiva cittaṃ yathābhūtaṃ prajānāti[ty eṣā paracittajñānābhijñā] //

so 'nekavidhaṃ pūrvanivāsam anusmarati / ekām api jātim anusmarati / dve tisraś catasraḥ pañca daśa viṃśati triṃśataṃ catvāriṃśataṃ pañcaśataṃ jātiśatam anusmarati / anekāny api jātiśatāni / anekāny api jātiśatasahasrāṇi / saṃvartakalpam api vivartakalpam apy anekān api saṃvartavivartakalpān apy anusmarati / kalpaśatam api kalpasahasram api kalpaśatasahasram api kalpakoṭīm api kalpakoṭīśatam api kalpakoṭīsahasram api kalpakoṭīśatasahasram api yāvad anekāny api kalpakoṭīniyutaśatasahasrāṇy anusmarati / amutrāham āsam evaṃnāmā / evaṃgotra evaṃjātir evamāhāra evamāyuḥpramāṇa evaṃcirasthitika evaṃsukhaduḥkhapratisaṃvedī // so' haṃ tataś cyuto 'tropapannaḥ / tataś cyuta ihopapannaḥ // iti sākāraṃ soddeśaṃ sanimittam anekavidhaṃ pūrvanivāsam anusmarati // [eṣā pūrvanivāsānusmṛtyabhijñā]

sa divyena cakṣuṣā viśuddhenātikrāntamānuṣyakeṇa satvān paśyati / cyavamānān upapadyamānān suvarṇān durvarṇān sugatān durgatān praṇītān hīnān yathākarmopagān satvān yathābhūtaṃ prajānāti // ime bhavantaḥ satvāḥ kāyaduścaritena samanvāgatā vāgduścaritena samanvāgatā [manoduścaritena samanvāgatāḥ] / āryāṇām apavādakā mithyādṛṣṭayaḥ / mithyādṛṣṭikarmasamādānahetos taddhetuṃ tatpratyayaṃ kāyasya bhedāt paraṃ maraṇād apāyadurgativinipātanirayeṣūpapadyante / ime punar bhavantaḥ satvāḥ kāyasucaritena samanvāgatā [vāksucaritena samanvāgatā manaḥsucaritena samanvāgatā] āryāṇām anapavādakāḥ / samyagdṛṣṭikarmasamādānahetos taddhetuṃ tatpratyayaṃ kāyasya bhedāt paraṃ maraṇāt sugatau svarge devalokeṣūpapadyanta iti [prajānāti / evaṃ] divyena cakṣuṣā viśuddhenātikrāntamanuṣyeṇa sākāraṃ soddeśaṃ sanimittaṃ satvān paśyati / cyavamānān upapadyamānān ..... yathābhūtaṃ paśyati //

Sa imāni dhyānāni vimokṣān samādhīn samāpattīś ca samāpadyate vyuttiṣṭhate na ca teṣāṃ vaśenopapadyate 'nyatra yatra bodhyaṅgaparipūriṃ paśyati tatra saṃcintya praṇidhānavaśenopapadyate / tat kasya hetoḥ / tathā hi tasya bodhisatvasyopāyakauśalyābhinirhṛtā cittasaṃtatiḥ /

N

Tasyāsyāṃ prabhākaryāṃ bodhisatvabhūmau sthitasya bodhisatvasya bahavo buddhā ābhāsam āgacchanti ..... 1 VV, l. 2 etc. jusque : pariṇāmayati (1 VV, l. 12) / tāṃś ca tathāgatān arhataḥ samyaksambuddhān paryupāste teṣāṃ ca dharmadeśanāṃ satkṛtya śṛṇoty udgṛhṇāti dhārayati śrutvā ca yathābhajamānaṃ pratipattyā sampādayati / sa sarvadharmāṇām asaṃkrāntitāṃ cāvināśitāṃ ca pratītyapratyayatayā vyavalokayati /

O

Tasya bhūyasyā mātrayā sarvāṇi kāmabandhanāni tanūni bhavanti / sarvāṇi rūpabandhanāni sarvāṇi bhavabandhanāni sarvāṇy avidyābandhanāni tanūni bhavanti / dṛṣṭikṛtabandhanāni ca pūrvam eva prahīṇāni bhavanti / tasyāsyāṃ prabhākaryāṃ bodhisatvabhūmau

sthitasya bodhisatvasya (suit le passage placé entre deux astérisques dans la 2[me] bhūmi section EE) * anupacayaṃ mithyārāgaḥ prahāṇaṃ gacchaty anupacayaṃ mithyādoṣaḥ prahāṇaṃ gacchaty anupacayaṃ mithyāmohaḥ prahāṇaṃ gacchati / tāni cāsya kuśalamūlāny uttapyante pariśuddhyanti karmaṇyāni ca bhavanti * / tad yathāpi nāma bhavanto jinaputrās tad eva jātarūpaṃ kuśalasya karmārasya hastagataṃ tulyadharaṇam eva pramāṇenāvatiṣṭhate / evam eva bhavanto jinaputrā bodhisatvasyāsyāṃ prabhākaryāṃ bodhisatvabhūmau sthitasyānekān kalpān yāvad anekāni kalpakoṭiniyutaśatasahasrāṇy (suit le passage placé entre deux astérisques dans cette section) / tasya bhūyasyā mātrayā kṣāntisauratyāśayatā ca pariśuddhyati sākhilyamādhuryāśayatā cākopyāśayatā cākṣubhitāśayatā cālubhitāśayatā cānunnāmāvanāmāśayatā ca sarvakṛtapratikṛtānāṃ niḥkāṅkṣāśayatā ca satvakṛtapratikṛtānāṃ kāṅkṣāśayatā cāśāṭhyamāyāvitāśayatā cāgahanāśayatā ca pariśuddhyati / tasya caturbhyaḥ saṃgrahavastubhyo 'rthacaryātiriktatamā bhavati / daśabhyaḥ pāramitābhyaḥ kṣāntipāramitātiriktatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam / iyaṃ bhavanto jinaputrā bodhisatvasya prabhākarī nāma tṛtīyā bodhisatvabhūmiḥ samāsanirdeśataḥ /

P

yasyāṃ pratiṣṭhito bodhisatvo bhūyastvenendro bhavati devarājas tridaśādhipatiḥ kṛtī prabhuḥ satvānāṃ kāmarāgavinivartanopāyopasaṃhārāya kuśalaḥ satvān kāmapaṅkād abhyuddhartum / yac ca kiñcit ..... 1 XX, l. 4 etc. jusqu'à la fin de la première bhūmi ; seulement, on doit lire ici : yathārūpeṇa vīryārambheṇaikakṣaṇalavamuhūrtena samādhiśatasahasraṃ ca pratilabhate, etc. « śatasahasram » au lieu de « śatam » (1 XX, l. 13-l. 21).

Bhūmi IV

A

Vajragarbha āha / yo 'yaṃ bhavanto jinaputrā bodhisatvas tṛtīyāyāṃ bodhisatvabhūmau supariśuddhālokaś caturthīṃ bodhisatvabhūmim

ākramati / sa daśabhir dharmālokapraveśair ākramati / katamair daśabhiḥ / yad uta satvadhātuvicāraṇālokapraveśena (mots soulignés abrégés : &) ca loka & ca dharma &cākāśa & ca vijñāna & ca kāma & ca rūpa & cārūpya & codārāśayādhimukti & ca māhātmyāśayādhimukti & / ebhir daśabhir dharmālokapraveśair ākramati /

B

Tatra bhavanto jinaputrā arciṣmatyā bodhisatvabhūmeḥ sahapratilambhena bodhisatvaḥ saṃvṛtto bhavati tathāgatakule tadātmakadharmapratilambhāya daśabhir jñānaparipācakair dharmaiḥ / katamair daśabhiḥ / yad utāpratyudāvartyāśayatayā ca triratnābhedyaprasādaniṣṭhāgamanatayā ca saṃskārodayavyayavibhāvanatayā ca (mot souligné abrégé : &) svabhāvānutpatti & ca lokapravṛttinivṛtti & ca karmabhavopapatti & ca saṃsāranirvāṇa & ca satvakṣetrakarma & ca pūrvāntāparānta & cābhāvakṣaya & ca / ebhir bhavanto jinaputrā daśabhir jñānaparipācakair dharmaiḥ samanvāgato bodhisatvaḥ saṃvṛtto bhavati tathāgatakule tadātmakadharmapratilambhāya /

C

Sa khalu punar bhavanto jinaputrā bodhisatvo 'syām arciṣmatyāṃ bodhisatvabhūmau pratiṣṭhito 'dhyātmaṃ kāye kāyānudarśī viharaty ātāpī saṃprajānan smṛtimān vinīya loke 'bhidhyādaurmanasye (mots soulignés abrégés : &) / bahirdhā kāye & adhyātmaṃ bahirdhā kāye & / evam evādhyātmaṃ vedanāsu bahirdhā vedanāsv adhyātmaṃ bahirdhā vedanāsu / evam adhyātmaṃ citte bahirdhā citte 'dhyātmaṃ bahirdhā citte / adhyātmaṃ dharmeṣu dharmānudarśī etc. bahirdhā dharmeṣu dharmānudarśī etc. evam adhyātmaṃ bahirdhā dharmeṣu // so 'nutpannānāṃ pāpakānām akuśalānāṃ dharmāṇām anutpādāya cchandaṃ janayati vyāyacchate vīryam ārabhate cittaṃ pragṛhṇāti samyak praṇidadhāti (mots soulignés abrégés : &) / utpannānāṃ pāpakānām akuśalānāṃ dharmāṇāṃ prahāṇāya & anutpannānāṃ kuśalānāṃ dharmāṇām utpādāya & utpannānāṃ kuśalānāṃ dharmāṇāṃ sthitaye 'saṃpramoṣāya vaipulyāya bhūyobhāvāya bhāvanāya paripūraye & // chandasamādhiprahāṇasaṃskārasamanvāgatam ṛddhipādaṃ

bhāvayati vivekaniśritam virāganiśritaṃ nirodhaniśritaṃ vyavasarga-pariṇatam (mots soulignés abrégés : &) / vīrya & citta & mīmāṃsā & // sa śraddhendriyaṃ bhāvayati vivekaniśritam etc. vīryendriyam etc. smṛtīndriyam etc. samādhīndriyam etc. prajñendriyam etc. // sa śraddhābalaṃ bhāvayati etc. vīryabalam etc. smṛtibalam etc. samādhibalam etc. prajñābalam etc. // smṛtisambodhyaṅgaṃ bhāvayati etc. (mot souligné abrégé : &) dharmapravicaya & etc. vīrya & etc. prīti & etc. prasrabdhi & etc. samādhi & etc. upekṣā & etc. // samyakdṛṣṭiṃ bhāvayati etc. samyaksaṃkalpam etc. samyagvācam etc. samyakkarmāntam etc. samyagājīvam etc. samyagvyāyāmam etc. samyaksmṛtim etc. samyaksamādhim //

D

Tac ca sarvasatvasāpekṣatayā ca pūrvapraṇidhānābhinirhāropastabdhatayā ca mahākaruṇāpūrvaṃgamatayā ca mahāmaitryupetatayā ca sarvajñajñānādhyālambanatayā ca buddhakṣetraviṭhapanālaṃkārābhinirhāratayā ca tathāgatabalavaiśāradyāveṇikabuddhadharmalakṣaṇānuvyañjanasvaraghoṣasampadabhinirhāratayā cottarottaravaiśeṣikadharmaparimārgaṇatayā ca gambhīrabuddhadharmavimokṣaśravaṇānugamanatayā ca mahopāyakauśalyabalavicāraṇatayā ca /

E

Tasya khalu punar bhavanto jinaputrā bodhisatvasyāsyām arciṣmatyāṃ bodhisatvabhūmau sthitasya yānīmāni satkāyadṛṣṭipūrvaṃgamāny ātmasatvajīvapoṣapudgalaskandhadhātvāyatanābhiniveśasamucchritāny unmiñjitāni nimiñjitāni vicintitāni vitarkitāni kelāyitāni mamāyitāni dhanāyitāni niketasthānāni tāni sarvāṇi vigatāni bhavanti sma /

F

Sa yānīmāni karmāṇy akaraṇīyāni samyaksambuddhavivarṇitāni saṃkleśopasaṃhitāni tāni sarveṇa sarvaṃ prajahāti / yāni cemāni karmāṇi karaṇīyāni samyaksambuddhapraśastāni bodhimārgasambhārānukūlāni tāni samādāya vartate /

G

Sa bhūyasyā mātrayā yathā yathopāyaprajñābhinirhṛtāni mārgasamudāgamāya mārgāṅgāni bhāvayati tathā tathā snigdhacittaś ca bhavati (mots soulignés abrégés : &) mṛdu & karmaṇya & hitasukhāvaha & aparikliṣṭa & uttarottaraviśeṣaparimārgaṇa & jñānaviśeṣābhilāṣa & sarvajagatparitrāṇa & gurugauravānukūla & yathāśrutadharmapratipatti & bhavati /

H

Sa kṛtajñaś ca bhavati kṛtavedī ca sūrataś ca sukhasaṃvāsaś carjuś ca mṛduś cāgahanacārī ca nirmāyanirmāṇaś ca suvacāś ca pradakṣiṇagrāhī ca bhavati / sa evaṃ kṣamopeta evaṃ damopeta evaṃ śamopeta evaṃ kṣamadamaśamopeta uttarāṇi bhūmipariśodhakāni mārgāṅgāni manasikurvāṇaḥ samudācarann

I

aprasrabdhavīryaś ca bhavaty (mots soulignés abrégés : &) aparikliṣṭa & apratyudāvartya & vipula & ananta & uttapta & asama & asaṃhārya & sarvasatvaparipācana & nayānayavibhakta & bhavati /

J

Tasya bhūyasyā mātrayāśayadhātuś ca viśuddhyaty adhyāśayadhātuś ca na vipravasaty adhimuktidhātuś cottapyate kuśalamūlavivṛddhiś copajāyate lokamalakaṣāyatā cāpagacchati sarvasaṃśayavimatisaṃdehāś cāsyocchidyante niṣkāṅkṣābhimukhatā ca paripūryate prītiprasrabdhī [1] ca samudāgacchati tathāgatādhiṣṭhānaṃ cābhimukhībhavaty apramāṇacittāśayatā ca samudāgacchati /

K

Tasyāsyām arciṣmatyāṃ bodhisatvabhūmau sthitasya bodhisatvasya ..... 3 N, l. 1 etc. jusque : sampādayati (3 N, l. 6) / bhū-

1. dgaḥ ba daṅ bag yaṅs = bayasqulaṅ kigät nuta aγuta (vaste).

yastvena ca teṣāṃ tathāgatānāṃ śāsane pravrajati / tasya bhūyasyā mātrayāśayādhyāśayādhimuktisamatā viśuddhyati / tasyāsyām arciṣmatyāṃ bodhisatvabhūmau sthitasya bodhisatvasya (suit le passage placé entre deux astérisques dans la 2[me] bhūmi section EE) āśayādhyāśayādhimuktisamatāviśuddhis tiṣṭhati tāni cāsya kuśalamūlāni sūttaptāni prabhāsvaratarāṇi ca bhavanti / tadyathāpi nāma bhavanto jinaputrās tad eva jātarūpaṃ kuśalena karmāreṇābharaṇīkṛtam asaṃhāryaṃ bhavati tadanyair akṛtābharaṇair jātarūpaiḥ / evam eva bhavanto jinaputrā bodhisatvasyāsyām arciṣmatyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāny asaṃhāryāṇi bhavanti tadanyeṣām adharabhūmisthitānāṃ bodhisatvānāṃ kuśalamūlaiḥ / tadyathāpi nāma bhavanto jinaputrā maṇiratnaṃ jātaprabhaṃ pariśuddharaśmimaṇḍalam ālokapramuktam [1] asaṃhāryaṃ bhavati tadanyair api śuddhaprabhai ratnajātair anācchedyaprabhaṃ ca bhavati sarvamārutodakapravarṣaiḥ / evam eva bhavanto jinaputrā bodhisatvo 'syām arciṣmatyāṃ bodhisatvabhūmau sthitaḥ sann asaṃhāryo bhavati tadanyair adharabhūmisthitair bodhisatvair anācchedyajñānaś ca bhavati sarvamārakleśasamudācāraiḥ / tasya caturbhyaḥ saṃgrahavastubhyaḥ samānārthatātiriktatamā bhavati / daśabhyaḥ pāramitābhyo vīryapāramitātiriktatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam / iyaṃ bhavanto jinaputrā bodhisatvasyārciṣmatī nāma caturthī bhūmiḥ / samāsanirdeśataḥ / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena suyāmo bhavati devarājaḥ kṛtī prabhuḥ satvānāṃ satkāyadṛṣṭisamudghātāya kuśalaḥ satvān samyakdarśane pratiṣṭhāpayitum / yac ca kiñcit .... 3 P, l. 4 etc. jusqu'à la fin de la 3[me] bhūmi. On doit remplacer « śatasahasram » par « koṭīśatam ».

Bhūmi V

A

Vajragarbha āha / yo 'yaṃ bhavanto jinaputrā bodhisatvaś caturthyāṃ bodhisatvabhūmau suparipūrṇamārgaḥ pañcamīṃ bodhisatva-

1. nor bu rin po che ḥod daṅ ldan pa ḥod zer gyi dkyil ḥkhor yoṅs su dag pa can snaṅ ba rab tu gtoṅ ba ni ; mong. : ..... gäräl ün maṇḍal un gägän i sayitur jaruqui anu.

bhūmim avatarati / sa daśabhiś cittāśayaviśuddhisamatābhir avatarati / katamābhir daśabhiḥ / yad utātītabuddhadharmaviśuddhyāśayasamatayā ca (mots soulignés abrégés : &) anāgatabuddhadharma & pratyutpannabuddhadharma & śīla & citta & dṛṣṭikāṅkṣāvimativilekhāpanayana & mārgāmārgajñāna & pratipatprahāṇajñāna[1] & sarvabodhipakṣyadharmottarottaravibhāvana & sarvasatvaparipācana & / ābhir daśabhiś cittāśayaviśuddhisamatābhir avatarati /

B

Sa khalu punar bhavanto jinaputrā bodhisatvaḥ pañcamīṃ bodhisatvabhūmim anuprāpta eṣām eva bodhipakṣyāṇāṃ mārgāṅgānāṃ suparikarmakṛtatvāt supariśodhitādhyāśayatvāc ca bhūya uttarakālamārgaviśeṣam abhiprārthayamānas tathatvānupratipannaś ca praṇidhānabalādhānataś ca kṛpāmaitrībhyāṃ sarvasatvāparityāgataś ca puṇyajñānasambhāropacayataś cāpratiprasrabdhitaś copāyakauśalyābhinirhārataś cottarottarabhūmyavabhāsālocanataś ca tathāgatādhiṣṭhānasampratyeṣaṇataś ca smṛtimatigatibuddhibalādhānataś cāpratyudāvartanīyamanasikāro bhūtvā /

C

idaṃ duḥkham āryasatyam iti yathābhūtaṃ prajānāti / ayaṃ duḥkhasamudayaḥ / ayaṃ duḥkhanirodhaḥ / iyaṃ duḥkhanirodhagāminī pratipad āryasatyam iti yathābhūtaṃ prajānāti / sa saṃvṛtisatyakuśalaś ca (mots soulignés abrégés : &) bhavati paramārtha & lakṣaṇa & vibhāga & nistīraṇa & vastu & prabhava & kṣayānutpāda & mārgajñānāvatāra & sarvabodhisatvabhūmikramānusaṃdhiniṣpādanatayā yāvat tathāgatajñānasamudaya & bhavati / sa parasatvānāṃ yathāśayasaṃtoṣaṇāt saṃvṛtisatyaṃ prajānāti (mots soulignés abrégés : &) ekanayasamavasaraṇāt paramārtha & svasāmānyalakṣaṇānubodhāl lakṣaṇa & dharmavibhāgavyavasthānānubodhād vibhāga & skandhadhātvāyatanavyavasthānānubodhān nistīraṇa & cittaśarīraprapīḍanopanipātitatvād vastu & gatisaṃdhisambandhanatvāt prabhava

1. nan tan (pratipatti) dań spoń ba = kičiyäṅgüi kigät täbčiküi.

& sarvajvaraparidāhātyantopaśamāt kṣayānutpāda & advayābhinirhārān mārgajñānāvatāra & sarvākārābhisambodhāt sarvabodhisatvabhūmikramānusaṃdhiniṣpādanatayā yāvat tathāgatajñānasamudaya & / adhimuktijñānabalādhānān na khalu punar niravaśeṣajñānāt /

D

Sa evaṃ satyakauśalyajñānābhinirhṛtayā buddhyā sarvasaṃskṛtaṃ riktaṃ tucchaṃ mṛṣāmoṣadharmāvisaṃvādakaṃ bālālāpanam [1] iti yathābhūtaṃ prajānāti / tasya bhūyasyā mātrayā satveṣu mahākaruṇābhimukhībhavati mahāmaitryālokaś ca prādurbhavati /

E

Sa evaṃ jñānabalādhānaprāptaḥ sarvasatvasāpekṣo buddhajñānābhilāṣī pūrvāntāparāntaṃ sarvasaṃskāragatasya pratyavekṣate yathā pūrvāntato 'vidyābhavatṛṣṇāprasṛtānāṃ satvānāṃ saṃsārasroto 'nuvāhināṃ skandhālayānuccalitānāṃ duḥkhaskandho vivardhate nirātmā niḥsatvo nirjīvo niṣpoṣo niṣpudgala ātmātmīyavigatas taṃ yathābhūtaṃ prajānāti / yathā cānāgatasyāsyaivāsatsammohābhilāṣasya vyavacchedaḥ paryanto niḥsaraṇaṃ nāsty asti ca tac ca yathābhūtaṃ prajānāti /

F

Tasyaivaṃ bhavaty āścaryaṃ yāvad ajñānasammūḍhā vateme bālapṛthagjanāḥ / yeṣām asaṃkhyeyā ātmabhāvā niruddhā nirudhyante nirotsyante ca / evaṃ ca kṣīyamāṇāḥ kāye na nirvidam utpādayanti / bhūyasyā mātrayā duḥkhayantraṃ vivardhayanti / saṃsārasrotasaś ca mahābhayān na nivartante / skandhālayaṃ ca notsṛjanti / dhātūragebhyaś ca na nirvidyante / nandīrāgataś cārakaṃ ca nāvabudhyante / ṣaḍāyatanaśūnyagrāmaṃ ca na vyavalokayanti / ahaṃkāramamakārābhiniveśānuśayaṃ ca na prajahanti / mānadṛṣṭiśalyaṃ ca noddharanti / rāgadveṣamohajvalanaṃ ca na praśamayanti / avidyāmohāndhakāraṃ ca na vidhamayanti[2] / tṛṣṇārṇavaṃ ca nocchoṣayanti /

1. tib. : brdsun pa slu baḥi chos can rku byed pa / byis pa ḥdrid pa : °dharmaṃ visaṃvādakam.
2. cf. Śikṣāsamuccaya p. 288, l. 4.

daśabalasārthavāhaṃ ca na paryeṣante / mārāśayagahanānugatāś ca saṃsārasāgare vividhākuśalavitarkagrāhākule pariplavante /

G

Apratiśaraṇās tathā saṃvegam āpadyante bahūni duḥkhāni pratyanubhavanti / yad uta jātijarāvyādhimaraṇaśokaparidevaduḥkhadaurmanasyopāyāsān / hantāham eṣāṃ satvānāṃ duḥkhārtānām anāthānām atrāṇānām aśaraṇānām alayanānām aparāyaṇānām andhānām avidyāṇḍakośapaṭalaparyavanaddhānāṃ tamo 'bhibhūtānām arthāyaiko 'dvitīyo bhūtvā tathārūpaṃ puṇyajñānasambhāropacayaṃ bibharmi yathārūpeṇa puṇyajñānasambhāropacayena sambhṛtena ime sarvasatvā atyantaviśuddhim anuprāpnuyur yāvad daśabalabalatām asaṅgajñānaniṣṭhām anuprāpnuyur iti /

H

Sa evaṃ suvilokitajñānābhinirhṛtayā buddhyā yat kiñcit kuśalamūlam ārabhate tat sarvasatvaparitrāṇāyārabhate / sarvasatvahitāya (mots soulignés abrégés : &) & sukhāya & anukampāyai & anupadravāya & parimocanāya & anukarṣāya & prasādanāya & vinayāya & parinirvāṇāyārabhate /

I

Sa bhūyasyā mātrayāsyāṃ pañcamyāṃ sudurjayāyāṃ bodhisatvabhūmau sthito bodhisatvaḥ smṛtimāṃś ca bhavaty asampramoṣadharmatayā matimāṃś ca bhavati suviniścitajñānatayā gatimāṃś ca bhavati sūtrārthagatisaṃdhāyabhāṣitāvabodhatayā hrīmāṃś ca bhavaty ātmaparānurakṣaṇatayā dhṛtimāṃś ca bhavati saṃvaracāritrānutsargatayā buddhimāṃś ca bhavati sthānāsthānakauśalyasuvicāritatayā jñānānugataś ca bhavaty aparapraṇeyatayā prajñānugataś ca bhavaty arthānarthasambhedapadakuśalatayābhijñānirhāraprāptaś ca bhavati bhāvanābhinirhārakuśalatayopāyakuśalaś ca bhavati lokānuvartanatayā /

J

atṛptaś ca bhavati puṇyasambhāropacayatayā / apratiprasrabdhavīryaś ca bhavati jñānasambhāraparyeṣaṇatayā / aparikhinnāśayaś ca bhavati mahāmaitrīkṛpāsambhārasambhṛtatayā / aśithilaparyeṣaṇābhiyuktaś ca bhavati tathāgatabalavaiśāradyāveṇikabuddhadharmaparyeṣaṇatayā / svabhinirhṛtamanasikārānugataś ca bhavati buddhakṣetraviṭhapanālaṃkārābhinirhṛtatayā / vicitrakuśalakriyābhiyuktaś ca bhavati lakṣaṇānuvyañjanasamudānayanatayā / satatasamitaṃ svabhiyuktaś ca bhavati tathāgatakāyavākcittālaṃkāraparyeṣaṇatayā / mahāgauravopasthānaśīlaś ca bhavati sarvabodhisatvadharmabhāṇakaśuśrūṣaṇatayā / apratihatacittaś ca bhavati bodhicittamahopāyakauśalyasaṃdhyupasaṃhitalokapracāratayā / rātriṃdivam anyacittaparivarjitaś ca bhavati sarvasatvaparipācanābhiyogatayā /

K

Sa evam abhiyukto dānenāpi satvān paripācayati priyavadyatayāpy arthakriyayāpi samānārthatayāpi rūpakāyasaṃdarśanenāpi dharmadeśanayāpi bodhisatvacaryāprabhāvanayāpi tathāgatamāhātmyaprakāśanatayāpi saṃsāradoṣasaṃdarśanenāpi buddhajñānānuśaṃsāparikīrtanenāpi maharddhivikurvaṇābhinirhāraṇānopacārakriyāprayogair api satvān paripācayati / sa evaṃ satvaparipācanābhiyukto buddhajñānānugatacittasaṃtāno 'pratyudāvartanīyakuśalamūlaprayogo vaiśeṣikadharmaparimārgaṇābhiyuktaḥ /

L

yānīmāni satvahitāni loke pracaranti tadyathā lipiśāstramudrāsaṃkhyāgaṇanānikṣepādīni nānādhātutantracikitsātantrāṇi śoṣāpasmārabhūtagrahapratiṣedhakāni viṣavetāḍaprayogapratighātakāni kāvyanāṭakākhyānagāndharvetihāsasaṃpraharṣaṇāni grāmanagarodyānanadīsarastaḍāgapuṣkariṇīpuṣpaphalauṣadhivanaṣaṇḍābhinirhārāṇi suvarṇarūpyamaṇimuktāvaiḍūryaśaṅkhaśilāpravāḍaratnākaranidarśanāni candrasūryagrahajyotirnakṣatrabhūmicālamṛgaśakunisvapnanimittāni pradeśapraveśāni sarvāṅgapratyaṅgalakṣaṇāni cārānucāraprayogani-

mittāni saṃvaracāritrasthānadhyānābhijñāpramāṇārūpyasthānāni yāni cānyāny apy aviheṭhanāvihiṃsāsaṃprayuktāni sarvasatvahitasukhāvahāni tāny apy abhinirharati kāruṇikatayānupūrvabuddhadharmapratiṣṭhāpanāya /

M

Tasyāsyāṃ sudurjayāyāṃ bodhisatvabhūmau sthitasya bodhisatvasya .... 1 VV, l. 2 etc. jusque : pariṇāmayati (1 VV, l. 12) / tāṃś ca tathāgatān arhataḥ samyaksambuddhān paryupāste teṣāṃ ca sakāśād gauravacitrikāreṇa satkṛtya dharmadeśanāṃ śṛṇoty udgṛhṇāti dhārayati śrutvā ca yathābalaṃ yathābhajamānaṃ pratipattyā saṃpādayati / bhūyastvena ca teṣāṃ tathāgatānāṃ śāsane pravrajati pravrajitaś ca śrutadhārī dharmabhāṇako bhavati / sa bhūyasyā mātrayā śrutācāradhāraṇīpratilabdho dharmabhāṇako bhavaty anekeṣāṃ ca buddhakoṭīniyutaśatasahasrāṇām antike 'nekakalpakoṭīniyutaśatasahasrāṇy asaṃpramoṣatayā tasyāsyāṃ sudurjayāyāṃ bodhisatvabhūmau sthitasyānekān kalpāṃs tāni kuśalamūlāny uttapyante pariśuddhyanti prabhāsvaratarāṇi ca bhavanty anekāni kalpaśatāni ... etc. 2 EE, l. 6-9 .... tasya tāni kuśalamūlāny uttapyante pariśuddhyanti prabhāsvaratarāṇi ca bhavanti / tadyathāpi nāma bhavanto jinaputrās tad eva jātarūpaṃ musāragalvasṛṣṭaṃ bhūyasyā mātrayottapyate pariśuddhyati prabhāsvarataraṃ bhavati / evam eva bhavanto jinaputrā bodhisatvasyāsyāṃ sudurjayāyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāny upāyaprajñāvicāritāni bhūyasyā mātrayottapyante pariśuddhyanti prabhāsvaratarāṇi ca bhavanti jñānaprayogaguṇābhinirhārād asaṃhāryavicāritatamāni ca bhavanti / tadyathāpi nāma bhavanto jinaputrāś candrasūryagrahajyotirnakṣatrāṇāṃ vimānālokaprabhā vātamaṇḍalībhir asaṃhāryā bhavati mārutāsādhāraṇā ca / evam eva bhavanto jinaputrā bodhisatvasyāsyāṃ sudurjayāyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāny upāyaprajñājñānacittavicāraṇānugatāny asaṃhāryāṇi bhavanti sarvaśrāvakapratyekabuddhair laukikāsādhāraṇāni ca bhavanti / tasya daśabhyaḥ pāramitābhyo dhyānapāramitātiriktatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam / iyaṃ bhavanto jinaputrā bodhisatvasya sudurjayā nāma pañcamī bodhi-

satvabhūmiḥ samāsanirdeśataḥ / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena saṃtuṣito bhavati devarājaḥ kṛtī prabhuḥ satvānāṃ sarvatīrthyāyatanavinivartanāya kuśalaḥ satvān satyeṣu pratiṣṭhāpayitum / yat kiñcit ..... 3 P, l. 4 etc. jusqu'à la fin de la 3me bhūmi. On doit remplacer ici « śatasahasram » par « koṭīsahasram ».

Bhūmi VI

A [1]

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatvaḥ pañcamyāṃ bodhisatvabhūmau suparipūrṇamārgaḥ ṣaṣṭhīṃ bodhisatvabhūmim avatarati / sa daśabhir dharmasamatābhir avatarati / katamābhir daśabhiḥ / yad uta sarvadharmānimittasamatayā ca sarvadharmālakṣaṇasamatayā ca sarvadharmānutpādasamatayā ca sarvadharmājātasamatayā ca sarvadharmaviviktasamatayā ca sarvadharmādiviśuddhisamatayā ca sarvadharmaniṣprapañcasamatayā ca sarvadharmānāvyūhānirvyūhasamatayā ca sarvadharmamāyāsvapnapratibhāsapratiśrutkodakacandrapratibimbanirmāṇasamatayā ca sarvadharmabhāvābhāvādvayasamatayā ca / ābhir daśabhir dharmasamatābhir avatarati //

Sa evaṃsvabhāvān sarvadharmān pratyavekṣamāṇo 'nusṛjann anulomayann avilomayan śraddadhann abhiyan pratiyann avikalpayann anusaran vyavalokayan pratipadyamānaḥ ṣaṣṭhīm abhimukhīṃ bodhisatvabhūmim anuprāpnoti tīkṣṇayānulomikyā kṣāntyā / na ca tāvad anutpattikadharmakṣāntimukham anuprāpnoti //

B

Sa evaṃsvabhāvān sarvadharmān anugacchan bhūyasyā mātrayā mahākaruṇāpūrvaṃgamatvena mahākaruṇādhipateyatayā mahākaruṇāparipūraṇārthaṃ lokasya saṃbhavaṃ ca vibhavaṃ ca vyavalokayate //

1. Texte des sections A-O établi d'après L. de la Vallée Poussin, « Douze causes » p. 115-120.

C

Tasya lokasya sambhavaṃ ca vibhavaṃ ca vyavalokayata evaṃ bhavati / yāvatyo lokasamudācāropapattayaḥ sarvās tā ātmābhiniveśato bhavanti / ātmābhiniveśavigamato na bhavanti lokasamudācāropapattaya iti //

Tasyaivaṃ bhavati / tena khalu punar ime bālabuddhaya ātmābhiniviṣṭā ajñānatimirāvṛtā bhāvābhāvābhilāṣiṇo 'yoniśomanasikāraprasṛtā vipathaprayātā mithyānucāriṇaḥ puṇyāpuṇyāneñjyān abhisaṃskārān upacinvanti / teṣāṃ taiḥ saṃskārair avaropitaṃ cittabījaṃ sāsravaṃ sopādānam āyatyāṃ jātijarāmaraṇapunarbhavābhinirvṛttisambhavopagataṃ bhavati / karmakṣetrālayam avidyāndhakāraṃ tṛṣṇāsneham asmimānapariṣyandanataḥ / dṛṣṭikṛtajālapravṛddhyā ca nāmarūpāṅkuraḥ prādurbhavati / prādurbhūto vivardhate / vivṛddhe nāmarūpe pañcānām indriyāṇāṃ pravṛttir bhavati / pravṛttānām indriyāṇām anyonya[saṃ]nipātataḥ sparśaḥ / sparśasya nipātato vedanā prādurbhavati / vedanāyās tata uttare 'bhinandanā bhavati / tṛṣṇābhinandanata upādānaṃ vivardhate / upādāne vivṛddhe bhavaḥ sambhavati / bhave sambhūte skandhapañcakam unmajjati / unmagnaṃ skandhapañcakaṃ gatipañcake 'nupūrvaṃ mlāyati / mlānaṃ vigacchati / mlānavigamāj jvaraparidāghaḥ / jvaraparidāghanidānāḥ sarvaśokaparidevaduḥkhadaurmanasyopāyāsāḥ samudāgacchanti / teṣāṃ na kaścit samudānetā / svabhāvānābhogābhyāṃ ca vigacchanti / na caiṣāṃ kaścid vigamayitā //

Evaṃ bodhisatvo 'nulomākāraṃ pratītyasamutpādaṃ pratyavekṣate /

D

Tasyaivaṃ bhavati / satyeṣv anabhijñānaṃ paramārthato 'vidyā / avidyāprakṛtasya karmaṇo vipākaḥ saṃskārāḥ / saṃskārasaṃniśritaṃ prathamaṃ cittaṃ vijñānam / vijñānasahajāś catvāra upādānaskandhā nāmarūpam / nāmarūpavivṛddhiḥ ṣaḍāyatanam / indriyaviṣayavijñānatrayasamavadhānaṃ sāsravaṃ sparśaḥ / sparśasahajā vedanā / vedanādhyavasānaṃ tṛṣṇā / tṛṣṇāvivṛddhir upādānam / upādānaprasṛtaṃ sāsravaṃ karma bhavaḥ / karmaniṣyando jātiḥ skandhonmajja-

naṃ / skandhaparipāko jarā / jīrṇasya skandhabhedo maraṇam / mriyamāṇasya vigacchataḥ sammūḍhasya sābhiṣvaṅgasya hṛdayasaṃtāpaḥ śokaḥ / śokasamutthitā vākpralāpāḥ paridevaḥ / pañcendriyanipāto duḥkham / manodṛṣṭinipāto daurmanasyaṃ duḥkhadaurmanasyabahulatvasambhūtā upāyāsāḥ // Evam ayaṃ kevalo duḥkhaskandho duḥkhavṛkṣo 'bhinirvartate / kārakavedakavirahita iti //

Tasyaivaṃ bhavati / kārakābhiniveśataḥ kriyāḥ prajñāyante / yatra kārako nāsti kriyāpi tatra paramārthato nopalabhyate //

E

Tasyaivaṃ bhavati / cittamātram idaṃ yad idaṃ traidhātukam /

F

yāny apīmāni dvādaśa bhavāṅgāni tathāgatena prabhedaśo vyākhyātāny api sarvāṇy eva cittasamāśritāni [1] // tat kasya hetoḥ / yasmin vastuni hi rāgasaṃyuktaṃ cittam utpadyate tad vijñānam / vastusaṃskāre 'smin (?) moho 'vidyā / avidyācittasahajaṃ nāmarūpam / nāmarūpavivṛddhiḥ ṣaḍāyatanam / ṣaḍāyatanabhāgīyaḥ sparśaḥ / sparśasahajā vedanā / vedayato 'vitṛptis tṛṣṇā / tṛṣṇārtasya saṃgraho 'parityāga upādānam / eṣāṃ bhavāṅgānāṃ sambhavo bhavaḥ / bhavonmajjanaṃ jātiḥ / jātiparipāko jarā / jarāpagamo maraṇam iti //

G

Tatrāvidyā dvividhakāryapratyupasthānā bhavati / ālambanataḥ satvān sammohayati / hetuṃ ca dadāti saṃskārābhinirvṛttaye // Saṃskārā api dvividhakāryapratyupasthānā bhavanti // anāgatavipākābhinirvṛttiṃ ca kurvanti / hetuṃ ca dadāti vijñānābhinirvṛttaye // Vijñānam api dvividhakāryapratyupasthānaṃ bhavati / bhavapratisaṃdhiṃ ca karoti / hetuṃ ca dadāti nāmarūpābhinirvṛttaye // Namarūpam api dvividhakāryapratyupasthānaṃ bhavati / anyonyopastambhanaṃ ca karoti / hetuṃ ca dadāti ṣaḍāyatanābhinirvṛttaye //

1. passage correspondant dans les gāthās finales : te cittamātratraidhātukam otaranti / api cābhavāṅga iti dvādaśa ekacitte /

Ṣaḍāyatanam api dvividhakāryapratyupasthānaṃ bhavati / svaviṣayavibhaktitāṃ cādarśayati / hetuṃ ca dadāti sparśābhinirvṛttaye // Sparśo 'pi dvividhakāryapratyupasthāno bhavati / ālambanasparśanaṃ ca karoti / hetuṃ ca dadāti vedanābhinirvṛttaye // Vedanāpi dvividhakāryapratyupasthānā bhavati / iṣṭāniṣṭobhayavimuktānubhavanaṃ ca karoti / hetuṃ ca dadāti tṛṣṇābhinirvṛttaye // Tṛṣṇāpi dvividhakāryapratyupasthānā bhavati / saṃrajanīyavastusaṃrāgaṃ ca karoti / hetuṃ ca dadāty upādānābhinirvṛttaye // Upādānam api dvividhakāryapratyupasthānaṃ bhavati / saṃkleśabandhanaṃ ca karoti / hetuṃ ca dadāti bhavābhinirvṛttaye // Bhavo 'pi dvividhakāryapratyupasthāno bhavati / anyabhavagatipratyadhiṣṭhānaṃ ca karoti / hetuṃ ca dadāti jātyabhinirvṛttaye // Jātir api dvividhakāryapratyupasthānā bhavati / skandhonmajjanaṃ ca karoti / hetuṃ ca dadāti jarābhinirvṛttaye // Jarāpi dvividhakāryapratyupasthānā bhavati / indriyapariṇāmanaṃ ca karoti / hetuṃ ca dadāti maraṇasamavadhānābhinirvṛttaye // Maraṇam api dvividhakāryapratyupasthānaṃ bhavati / saṃskāravidhvaṃsanaṃ ca karoti / aparijñānānucchedaṃ ceti //

H

Tatrāvidyāpratyayāḥ saṃskārā ity avidyāpratyayatā saṃskārāṇām anuccheda upastambhaś ca / saṃskārapratyayaṃ vijñānam iti saṃskārapratyayatā vijñānānām anuccheda upastambhaś ca ...... jātipratyayatā jarāmaraṇasyānuccheda upastambhaś ca.

Avidyānirodhāt saṃskāranirodha ity avidyāpratyayatābhāvāt saṃskārāṇāṃ vyupaśamo 'nupastambhaś ca ..... jātipratyayatābhāvāj jarāmaraṇasya vyupaśamo 'nupastambhaś ca //

I

Tatrāvidyā tṛṣṇopādānaṃ ca kleśavartmano 'vyavacchedaḥ / saṃskārā bhavaś ca karmavartmano 'vyavacchedaḥ / pariśeṣaṃ duḥkho vartmano 'vyavacchedaḥ / pravibhāgataḥ pūrvāntāparāntanirodho vartmano vyavacchedaḥ // Evam eva trivartma nirātmakam ātmātmīyarahitaṃ saṃbhavati ca asaṃbhavayogena / vibhavati ca avibhavayogena svabhāvato naḍakalāpasadṛśam //

J

Api tu khalu punar yad ucyate / avidyāpratyayāḥ saṃskārā ity eṣā paurvāntiky apekṣā / vijñānaṃ yāvad vedanety eṣā pratyutpannāpekṣā / tṛṣṇā yāvad bhava ity eṣāparāntiky apekṣā / ata ūrdhvam asya pravṛttir iti / avidyānirodhāt saṃskāranirodha ity apekṣāvyavaccheda eṣaḥ //

K

Api tu khalu punas triduḥkhatā dvādaśa bhavāṅgāny upādāya / tatrāvidyā saṃskārā yāvat ṣaḍāyatanam ity eṣā saṃskāraduḥkhatā / sparśo vedanā caiṣā duḥkhaduḥkhatā / pariśeṣāṇi bhavāṅgāny eṣā pariṇāmaduḥkhatā / avidyānirodhāt saṃskāranirodha iti triduḥkhatāvyavaccheda eṣaḥ //

L

Avidyāpratyayāḥ saṃskārā iti hetupratyayaprabhavatvaṃ saṃskārāṇām / evam pariśeṣāṇām / avidyānirodhāt saṃskāranirodha ity abhāvaḥ saṃskārāṇām / evaṃ pariśeṣāṇām //

Avidyāpratyayāḥ saṃskārā ity utpādavinibandha eṣaḥ / evaṃ pariśeṣāṇām / avidyānirodhāt saṃskāranirodha iti vyayavinibandha eṣaḥ / evaṃ pariśeṣāṇām //

Avidyāpratyayāḥ saṃskārā iti bhāvānulomaparīkṣā / evaṃ pariśeṣāṇām / avidyānirodhāt saṃskāranirodha iti kṣayavyayānulomaparīkṣā / evaṃ pariśeṣāṇām //

M

Sa evaṃ daśākāraṃ pratītyasamutpādaṃ pratyavekṣate 'nulomapratilomaṃ yad uta bhavāṅgānusaṃdhitaś ca ekacittasamavasaraṇataś ca svakarmāsambhedataś ca avinirbhāgataś ca trivartmānuvartanataś ca pūrvāntapratyutpannāparāntāvekṣaṇataś ca triduḥkhatāsamudayataś ca hetupratyayaprabhavataś ca utpādavyayavinibandhanataś ca abhāvākṣayatāpratyavekṣaṇataś ca //

N

Tasyaivaṃ daśākāraṃ pratītyasamutpādaṃ pratyavekṣamāṇasya nirātmato niḥsatvato nirjīvato niḥpudgalataḥ kārakavedakarahitato 'svāmikato hetupratyayādhīnataḥ svabhāvaśūnyato viviktato 'svabhāvataś ca prakṛtyā pratyavekṣamāṇasya śūnyatāvimokṣamukham ājātaṃ bhavati //

Tasyaivaṃ bhavāṅgānāṃ svabhāvanirodhātyantavimokṣapratyupasthānato na kiṃcid dharmanimittam utpadyate / ato 'syānimittavimokṣamukham ājātaṃ bhavati //

Tasyaivaṃ śūnyatānimittam avatīrṇasya na kaścid abhilāṣa utpadyate / anyatra mahākaruṇāpūrvakāt satvaparipācanād evam asyāpraṇihitavimokṣamukham ājātaṃ bhavati //

Ya imāni trīṇi vimokṣamukhāni bhāvayann ātmaparasaṃjñāpagataḥ kārakavedakasaṃjñāpagato bhāvābhāvasaṃjñāpagato

O

bhūyasyā mātrayā mahākaruṇāpuraskṛtaḥ prayujyate 'pariniṣpannānāṃ bodhyaṅgānāṃ pariniṣpattaye / tasyaivaṃ bhavati / saṃyogāt saṃskṛtaṃ pravartate / visaṃyogān na pravartate / sāmagryāḥ saṃskṛtaṃ pravartate / visāmagryā na pravartate / hanta vayam evaṃ bahudoṣaduṣṭaṃ saṃskṛtaṃ viditvāsya saṃyogasyāsyāḥ sāmagryā vyavacchedaṃ kariṣyāmo na cātyantopaśamaṃ sarvasaṃskārāṇām avirāgayiṣyāmaḥ [1] satvaparipācanatāyai //

evam asya bhavanto jinaputrāḥ saṃskāragataṃ bahudoṣaduṣṭaṃ svabhāvarahitam anutpannāniruddhaṃ prakṛtyā pratyavekṣamāṇasya mahākaruṇābhinirhārataś ca satvakā[r]yānutsargataś cāsaṅgajñānābhimukho nāma prajñāpāramitāvihāra āmukhībhavaty avabhāsayogena // Sa evaṃ jñānasamanvāgataḥ prajñāpāramitāvihārāvabhāsito bodhyaṅgāhārakāṃś ca pratyayān upasaṃharati / na ca saṃskṛtasaṃvāsena saṃvasati / svabhāvopaśamaṃ ca saṃskārāṇāṃ pratyavekṣate / na ca tatrāvatiṣṭhate bodhyaṅgāparityaktatvāt [var. °paripūritvāt] //

1. MSS. de Paris : adhigamiṣyāmaḥ.

P

Tasyāsyām abhimukhyāṃ bodhisatvabhūmau sthitasya bodhisatvasyāvatāraśūnyatā ca nāma samādhir ājāyate (mots soulignés abrégés : &) / svabhāva & paramārtha & parama & mahā & samprayoga & abhinirhāra & yathāvadavikalpa & sāpekṣa & vinirbhāgāvinirbhāga & nāma samādhir ājāyate / tasyaivaṃpramukhāni daśaśūnyatāsamādhimukhaśatasahasrāṇy āmukhībhavanti / evam animittasamādhimukhaśatasahasrāṇy apraṇihitasamādhimukhaśatasahasrāṇy āmukhībhavanti /

Q

Tasya bhūyasyā mātrayāsyām abhimukhyāṃ bodhisatvabhūmau sthitasya bodhisatvasyābhedyāśayatā ca paripūryate (mots soulignés abrégés : &) / niyata & kalyāṇa & gambhīra & apratyudāvartya & apratiprasrabdha & vimala & ananta & jñānābhilāṣa & upāyaprajñāsamprayoga & paripūryate /

R

Tasyaite daśa bodhisatvāśayāḥ svanugatā bhavanti tathāgatabodhau / apratyudāvartanīyavīryaś ca bhavati sarvaparapravādibhiḥ / samavasṛtaś ca bhavati jñānabhūmau / vinivṛttaś ca bhavati śrāvakapratyekabuddhabhūmibhyaḥ / ekāntikaś ca bhavati buddhajñānābhimukhatāyām / asaṃhāryaś ca bhavati sarvamārakleśasamudācāraiḥ / supratiṣṭhitaś ca bhavati bodhisatvajñānālokatāyām / suparibhāvitaś ca bhavati śūnyatānimittāpraṇihitadharmasamudācāraiḥ / samprayuktaś ca bhavaty upāyaprajñāvicāraiḥ / vyavakīrṇaś ca bhavati bodhipākṣikādharmābhinirhāraiḥ / tasyāsyām abhimukhyāṃ bodhisatvabhūmau sthitasya prajñāpāramitāvihāro 'tiriktatara ājāto bhavati tīkṣṇā cānulomikī tṛtīyā kṣāntir eṣāṃ dharmāṇāṃ yathāvadanulomatayā na vilomatayā /

S

Tasyāsyām abhimukhyāṃ bodhisatvabhūmau sthitasya bodhisatvasya .... 5 M, l. 2 etc. jusque : śrutvā ca (5 M, l. 5) yathāvat samā-

pattiprajñājñānālokatayā prayujyate pratipattitaś cādhārayati / sa bhūyasyā mātrayā tathāgatadharmakośaprāpto bhavati / tasyāsyām abhimukhyāṃ bodhisatvabhūmau sthitasyānekān kalpāṃs tāni kuśalamūlāni bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavanti / anekāni kalpaśatāni .... etc. 2 EE, l. 6-9 .... tāni kuśalamūlāni bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavanti / tadyathāpi nāma bhavanto jinaputrās tad eva jātarūpaṃ vaiḍūryaparisṛṣṭaṃ bhūyasyā mātrayottaptaprabhāsvarataraṃ bhavati / evam eva bhavanto jinaputrā bodhisatvasyāsyām abhimukhyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāny upāyaprajñājñānavicāritāni bhūyasyā mātrayottaptaprabhāsvaratarāṇi bhavanti bhūyo bhūyaś ca praśamāsaṃhāryatāṃ gacchanti / tadyathāpi nāma bhavanto jinaputrāś candrābhā satvāśrayāṃś ca prahlādayaty asaṃhāryā ca bhavati catasṛbhir vātamaṇḍalībhiḥ / evam eva bhavanto jinaputrā bodhisatvasyāsyām abhimukhyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāny anekeṣāṃ satvakoṭinayutaśatasahasrāṇāṃ kleśajvālāḥ praśamayanti prahlādayanty asaṃhāryāṇi ca bhavanti caturbhir mārāvacaraiḥ [1] / tasya daśabhyaḥ pāramitābhyaḥ prajñāpāramitātiriktatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam / iyaṃ bhavanto jinaputrā bodhisatvasyābhimukhī nāma ṣaṣṭhī bodhisatvabhūmiḥ samāsanirdeśataḥ / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena sunirmito bhavati devarājaḥ kṛtī prabhuḥ satvānām abhimānapratiprasrabdhaye kuśalaḥ satvāny ābhimānikadharmebhyo vinivartayitum / asaṃhāryaś ca bhavati sarvaśrāvakaparipṛcchāyāṃ kuśalaḥ satvān pratītyasamutpāde 'vatārayitum / yac ca kiñcit .... 3 P, l. 4 etc. jusqu'à la fin de la 3me bhūmi. On doit remplacer ici « śatasahasram » par « koṭīśatasahasram ».

1. a) pañcaskandha ; b) kleśa ; c) maraṇa ; d) devaputta (Kokuyakudaizōkyō I nº 2, p. 20).

Bhūmi VII [1]

A

Vajragarbha āha / yo 'yaṃ bhavanto jinaputrā bodhisatvaḥ ṣaṣṭhyām bodhisatvabhūmau suparipūrṇabodhisatvamārgaḥ saptamīṃ bodhisatvabhūmim ākramati // sa daśabhir upāyaprajñājñānābhinirhṛtair mārgāntarārambhaviśeṣair ākramati / katamair daśabhiḥ / yad uta (1) śūnyatānimittāpraṇihitasamādhisuparibhāvitamānasaś ca bhavati / mahāpuṇyajñānasambhāropacayaṃ ca sambibharti // (2) nairātmyaniḥsatvanirjīvaniṣpudgalatāṃ ca sarvadharmāṇām avatarati / caturapramāṇābhinirhāraṃ ca notsṛjati // (3) puṇyadharmocchrayapāramitābhisaṃskāraṃ cābhisaṃskaroti / na ca kiñcid dharmam abhiniviśate // (4) sarvatraidhātukavivekaprāptaś ca bhavati / traidhātukaviṭhapanālaṃkārābhinirhāraṃ cābhinirharati // (5) atyantaśāntopaśāntaś ca sarvakleśajvālāpagamād bhavati / sarvasatvarāgadveṣakleśajvālāpraśamābhinirhāraṃ cābhinirharati // (6) māyāmarīcisvapnapratibhāsapratiśrutkodakacandrapratibimbanirmāṇabhāvābhāvasvabhāvādvayānugataś ca bhavati / karmakriyāvibhaktyapramāṇāśayatāṃ cābhinirharati // (7) ākāśasamakṣetrapathasubhāvitamanaś ca bhavati / buddhakṣetraviṭhapanālaṃkārābhinirhāraṃ cābhinirharati // (8) prakṛtidharmakāyatāṃ ca sarvabuddhānām avatarati / rūpakāyalakṣaṇānuvyañjanaviṭhapanālaṃkārābhinirhāraṃ cābhinirharati // (9) anabhilāpyarutaghoṣāpagataṃ ca prakṛtiśāntaṃ tathāgataghoṣam adhimucyate / sarvasvarāṅgavibhaktiviśuddhyalaṃkārābhinirhāraṃ cābhinirharati // (10) ekakṣaṇatryadhvānubodhaṃ ca buddhānāṃ bhagavatām avatarati / nānālakṣaṇakalpasaṃkhyāvibhāvanāṃ cānupraviśati satvāśayavibhāvanayā // ebhir bhavanto jinaputrā daśabhir upāyaprajñājñānābhinirhṛtair mārgāntarārambhaviśeṣair bodhisatvaḥ ṣaṣṭhyā bodhisatvabhūmeḥ saptamīṃ bodhisatvabhūmim ākrānta ity ucyate //

1. Texte de la septième bhūmi établi d'après J. Rahder, Daśabhūmika-sūtram, Seventh Stage, Acta Orientalia IV. 3. (1926)

B

Sa saptamyāṃ bodhisatvabhūmau sthito bodhisatvo 'pramāṇasatvadhātum avatarati / apramāṇaṃ ca buddhānāṃ bhagavatāṃ satvaparipācanavinayakarmāvatarati // (2) a. (= apramāṇaṃ) lokadhātum av. (= avatarati) / a. ca bm. (= buddhānāṃ bhagavatām) kṣetrapariśuddhim av. // (3) a. ca dharmanānātvam av. / a. ca bm. jñānābhisambodhim av. // (4) a. kalpasaṃkhyāpraveśam av. / a. bm. tryadhvānubodham av. // (5) a. satvānām adhimuktinānātvaviśeṣam av. / a. bm. rūpakāyanānātvadarśanam av. // (6) a. satvānām āśayendriyanānātvam av. / a. bm. ghoṣodāhārasatvasantoṣaṇam av. // (7) a. satvānāṃ cittacaritanānātvam av. / a. bm. jñānaprasarānugamam av. // (8) a. śrāvakayānaniryāṇādhimuktinānātvam av. / a. bm. mārgadeśanāvatāram av. // (9) a. pratyekabuddhayānasamudāgamaniṣpattim av. / a. bm. gambhīrajñānamukhapraveśanirdeśam av. // (10) bodhisatvānāṃ bodhisatvacaryāprayogam av. / a. bm. mahāyānasamudayāvatāranirdeśanām av. //

C

Tasyaivaṃ bhavaty evam apramāṇaḥ khalu punas tathāgatānām arhatāṃ samyaksambuddhānāṃ viṣayo yasya na sukarā saṃkhyā kartuṃ kalpakoṭiśatasahasrair yāvad etāvadbhir api kalpakoṭiniyutaśatasahasraiḥ // sarvabm. viṣayo 'smābhiḥ samupasthāpayitavyo 'nābhogato 'kalpāvikalpataś ca paripūrayitavya iti // sa evaṃ supratyavekṣitajñānābhijñaḥ satatasamitam abhiyukta upāyaprajñāparibhāviteṣu mārgāntarārambhaviśeṣeṣu supratiṣṭhito bhavaty avicālyayogena //

D

Sa ekakṣaṇam api mārgābhinirhārān na vyuttiṣṭhate sa gacchann eva jñānābhinirhārayukto bhavati tiṣṭhann api niṣaṇṇo 'pi śayāno 'pi svapnāntaragato 'py apagatanīvaraṇaḥ sarveryāpathe sthito 'virahito bhavaty ebhir evaṃrūpaiḥ saṃjñāmanasikāraiḥ // tasya sarvacittotpāde daśānāṃ bodhisatvapāramitānāṃ samudāgamaparipūriḥ samudāgacchati // tat kasmād dhetoḥ // tathā hi sa bodhisatvaḥ sarvāṃś

cittotpādān utpannotpannān mahākaruṇāpūrvakān buddhadharmasamudāgamāya tathāgatajñānāya pariṇāmayati // tatra yaḥ kuśalamūlasya satvebhya utsargo buddhajñānaparyeṣamāṇasyeyam asya dānapāramitā (1) // yaḥ praśamaḥ sarvakleśaparidāhānām iyam asya śīlap. (p. = pāramitā) (2) // yā kṛpāmaitrīpūrva(ṃ)gamā sarvasatveṣu kṣāntir iyam asya kṣāntip. (3) // ya uttarottarakuśaladharmātṛptatayārambhaḥ parākrama iyam asya vīryap. (4) // yāvipratisāryavisṛtamārgatā sarvajñajñānābhimukhateyam asya dhyānap. (5) // yā sarvadharmāṇāṃ prakṛtyanutpādābhimukhī kṣāntir iyam asya prajñāp. (6) // yāpramāṇajñānābhinirhāra iyam asyopāyakauśalyap. (7) // ya uttarottarapraṇidhānajñānaspharaṇābhinirhāra iyam asya praṇidhānap. (8) // sarvaparapravādimārasaṃghair mārgānācchedyateyam asya balap. (9) // yad yathāvat sarvadharmajñānanitīraṇam iyam asya jñānap. (10) // evam asya bhavanto jinaputrā bodhisatvasya dūraṅgamāyāṃ bodhisatvabhūmau sthitasyemā daśa pāramitāḥ kṣaṇe kṣaṇe paripūryante / evaṃ catvāri saṃgrahavastūni paripūryante catvāri cādhiṣṭhānāni saptatriṃśad bodhipakṣyāś ca dharmās trīṇi ca vimokṣamukhāni samāsataḥ sarvabodhyaṅgikā dharmāḥ kṣaṇe kṣaṇe paripūryante //

E

Evam ukte Vimukticandro bodhisatvo Vajragarbhaṃ bodhisatvam etad avocat // kiṃ punar bho jinaputrā asyām eva saptamyāṃ bodhisatvabhūmau sthitasya bodhisatvasya sarvabodhyaṅgikā dharmāḥ[1] kṣaṇe kṣaṇe paripūryante / āhosvit sarvāsu daśasu bodhisatvabhūmiṣu // Vajragarbha āha // sarvāsu bho jinaputrā daśasu bodhisatvabhūmiṣu bodhisatvasya sarvabodhyaṅgāni kṣaṇe kṣaṇe paripūryante / tadatirekeṇa punar asyām eva saptamyāṃ bodhisatvabhūmau // tat kasya hetoḥ // iyam bho. (= bho jinaputrā) bodhisatvabhūmiḥ prāyogikacaryāparipūraṇī ca jñānābhijñācaryākramaṇī ca / api tu khalu punar bho. prathamāyāṃ bodhisatvabhūmau sarvapraṇidhānādhyālambanena bodhisatvasya sarvabodhyaṅgāni kṣaṇe kṣaṇe paripūryante / dvitīyāyāṃ cittamalāpanayanena / tṛtīyāyāṃ praṇidhānavivardhana-

1. MSS. de Londres et de Calcutta : sarvabodhyaṅgāni.

tayā dharmāvabhāsapratilambhena ca / caturthyāṃ mārgāvatāreṇa / pañcamyāṃ lokatrayānuvṛttyā / ṣaṣṭhyāṃ gambhīradharmamukhapraveśena / asyāṃ tu saptamyāṃ bodhisatvabhūmau sarvabuddhadharmasamutthāpanatayā kṣaṇe kṣaṇe sarvabodhyaṅgāni paripūryante //

F

Tat kasya hetoḥ // yāni bodhisatvena prathamāṃ bodhisatvabhūmim upādāya yāvat saptamī bodhisatvabhūmir ity abhinirhṛtāni jñānābhinirhāraprayogāṅgānīmāny aṣṭamīṃ bodhisatvabhūmim ārabhya yāvad atyantaparyavasānam ity anābhogena pariniṣpadyante // tadyathāpi nāma bho. dvayor lokadhātvoḥ saṃkliṣṭaviśuddhāyāś ca lokadhātor ekāntapariśuddhāyāś ca lokadhātor lokāntarikā duratikramā na śakyā yathātathātikramitum anyatra mahābhijñābalādhānāt // evam eva bho. vyāmiśrapariśuddhā [1] bodhisatvacaryāntarikā duratikramā na śakyā yathātathātikramitum anyatra mahāpraṇidhānopāyaprajñābhijñābalādhānāt // Vimukticandra āha // kiṃ punar bho. saptasu bodhisatvabhūmiṣu kleśacaryāsaṃkliṣṭā bodhisatvacaryā pratyetavyā // Vajragarbha āha // prathamām eva bho. bodhisatvabhūmim upādāya sarvā bodhisatvacaryāpagatakleśakalmāṣā bodhipariṇāmanādhipatyena pratyetavyā / yathābhāgimārgasamatayā (na ca) tāvat saptasu bodhisatvabhūmiṣu samatikrāntā kleśacaryety (a)vācanīyā // tadyathāpi nāma bho. rājā cakravartī divyaṃ hastiratnam abhirūḍhaś caturo dvīpān ākramati / manuṣyaduḥkhadāridryasaṃkleśadoṣāṃś ca prajānāti na ca tair doṣair lipyate / na ca tāvat samatikrānto manuṣyabhāvaṃ bhavati / yadā punar manuṣyāśrayaṃ hitvā brahmaloka upapanno bhavati brāhmyavimānam abhirūḍhaḥ sahasralokadhātum alpakṛcchreṇa paśyaty anuvicarati brahmapratibhāsaṃ cādarśayati na ca manuṣya iti prabhāvyate // evam eva bho. prathamāṃ bhūmim upādāya bodhisatvaḥ pāramitāyānābhirūḍhaḥ sarvajagad anuvicaran saṃkleśadoṣān prajānāti na ca tair doṣair lipyate samyagmārgābhirūḍhatvāt / na ca tāvat samatikrāntaḥ sarvajagatsaṃkleśadoṣān vaktavyaḥ / saptasu bhūmiṣu sarvaprāyogikacaryāṃ vihāya saptamyā bhūmer aṣṭamīm bodhisatvabhūmim avakrānto bhavati / tadā pariśud-

1. MSS. de Londres et de Cambridge (Add. 867.2) : vyāmiśrā°.

dhaṃ bodhisatvayānam abhirūḍhaḥ sarvajagad anuvicaran sarvajagat-saṃkleśadoṣān prajānāti na ca tair doṣair lipyate samatikrāntatvād lokakriyābhyaḥ // asyāṃ punar bho. saptamyāṃ bodhisatvabhūmau sthito bodhisatvo bhūyastvena rāgādipramukhaṃ sarvakleśagaṇaṃ samatikrānto bhavati / so 'syāṃ dūraṅgamāyāṃ bodhisatvabhūmau caran bodhisatvo 'saṃkleśāniṣkleśa iti vaktavyaḥ // tat kasmāt // asamudācārāt sarvakleśānāṃ na saṃkleśa iti vaktavyaḥ / tathāgata-jñānābhilāṣād aparipūrṇābhiprāyatvāc ca na niṣkleśa iti vaktavyaḥ //

G

So 'syāṃ saptamyāṃ bodhisatvabhūmau sthito bodhisatvo 'dhyā-śayapariśuddhena kāyakarmaṇā samanvāgato bhavati / adhyāśayapa-riśuddhena vākkarmaṇādhyāśayapariśuddhena manaskarmaṇā saman-vāgato bhavati // sa ceme daśākuśalāḥ karmapathās tathāgatavivarṇitās tān sarveṇa samatikrānto bhavati / ye ceme daśa kuśalāḥ karmapathāḥ samyaksambuddhānubhāvitās tān satatasamitam anuvartate / yāni laukikāni śilpasthānakarmasthānāni yāny abhinirhṛtāni pañcamyāṃ bodhisatvabhūmau tāny asya sarvāṇy anābhogata evaṃ pravartante / sa ācāryaḥ sammato bhavati trisāhasramahāsāhasralokadhātau // sthā-payitvā tathāgatān arhataḥ samyaksambuddhān aṣṭamīṃ bhūmim upādāya ca bodhisatvān nāsya kaścit samo bhavaty āśayena vā prayo-geṇa vā / yāni cemāni dhyānāni samādhayaḥ samāpattayo 'bhijñā vi-mokṣāś ca tāny asya sarveṇa sarvam āmukhībhavanti bhāvanābhi-nirhārākāreṇa / na ca tāvad vipākataḥ pariniṣpannāni bhavanti tadya-thāpi nāmāṣṭamyāṃ bodhisatvabhūmau sthitasya bodhisatvasya // asyāṃ saptamyāṃ bodhisatvabhūmau sthitasya bodhisatvasya sarva-cittotpādeṣu prajñopāyabhāvanābalaṃ paripūryate / bhūyasyā mātrayā sarvabodhyaṅgaparipūriṃ pratilabhate //

H

So 'syāṃ saptamyāṃ bodhisatvabhūmau sthitaḥ san suvicitavicayaṃ ca nāma bodhisatvasamādhiṃ samāpadyate (1) / suvicintitārthaṃ ca nāma (2) / viśeṣamatiṃ ca nāma (= n.) (3) / prabhedārthakośaṃ ca n. (4) / sarvārthavicayaṃ ca n. (5) / supratiṣṭhitadṛḍhamūlaṃ ca

n. (6) / jñānābhijñāmukhaṃ ca n. (7) / dharmadhātu(pari)karmaṃ ca n. (8) / tathāgatānuśaṃsaṃ ca n. (9) / vicitrārthakośasaṃsāranirvāṇamukhaṃ ca n. bodhisatvasamādhiṃ samāpadyate // sa evaṃpramukhāni mahābhijñājñānamukhāni paripūrṇāni daśasamādhiśatasahasrāṇi bhūmipariśodhikāni samāpadyate //

I

Sa eṣāṃ samādhīnām upāyaprajñāsupariśodhitānāṃ pratilambhān mahākaruṇābalena cātikrānto bhavati śrāvakapratyekabuddhabhūmim abhimukhaś ca bhavati prajñājñānavicāraṇābhūmeḥ //

J

Tasyāsyāṃ saptamyāṃ bodhisatvabhūmau sthitasya bodhisatvasyāpramāṇaṃ kāyakarma nimittāpagataṃ pravartate / apramāṇaṃ vākkarma a. manaskarma nimittāpagataṃ pravartate / suviśodhitam anutpattikadharmakṣāntyavabhāsitam // Vimukticandra āha // nanu bho. prathamāyām eva bodhisatvabhūmau sthitasya bodhisatvasyāpramāṇaṃ kāyavāṅmanaskarma sarvaśrāvakapratyekabuddhacaryāṃ[1] samatikrāntaṃ bhavati // Vajragarbha āha // bhavati bho. tat punar buddhadharmādhyālambanamāhātmyena na punaḥ svabuddhivicāreṇa / asyāṃ tu punaḥ saptamyāṃ bodhisatvabhūmau svabuddhigocaravicārapratilambhād asaṃhāryaṃ (sc. śrāvakapratyekabuddhair) bhavati // tadyathāpi nāma bhavanto jinaputrā rājakulaprasūto rājaputro rājalakṣaṇasamanvāgato jātamātra eva sarvāmātyagaṇam abhibhavati rājādhipatyena na punaḥ svabuddhivicāreṇa / yadā punaḥ sa saṃvṛddho bhavati tadā svabuddhibalādhānataḥ sarvāmātyakriyāsamatikrānto bhavati / evam eva bho jinaputrā bodhisatvaḥ saha cittotpādena sarvaśrāvakapratyekabuddhān abhibhavaty adhyāśayamāhātmyena na punaḥ svabuddhivicāreṇa / asyāṃ tu saptamyāṃ bodhisatvabhūmau sthito bodhisatvaḥ svaviṣayajñānaviśeṣamāhātmyāvasthitatvāt sarvaśrāvakapratyekabuddhakriyām atikrānto bhavati //

1. MSS.: caryā.

K

Sa khalu punar bho. bodhisatvo 'syāṃ saptamyāṃ bodhisatvabhūmau sthito gambhīrasya viviktasyāpracārasya kāyavāṅmanaskarmaṇo lābhī bhavati / na cottaraṃ viśeṣaparimārgaṇābhiyogam avasṛjati / [yena parimārgaṇābhiyogena nirodhaprāptaś ca bhavati na ca nirodhaṃ sākṣātkaroti //] [1]

L

Vimukticandra āha // katamāṃ bhūmim upādāya bodhisatvo nirodhaṃ samāpadyate // Vajragarbha āha // ṣaṣṭhīṃ bho. bodhisatvabhūmim upādāya bodhisatvo nirodhaṃ samāpadyate / asyāṃ punaḥ saptamyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatvaś cittakṣaṇe cittakṣaṇe nirodhaṃ samāpadyate ca vyuttiṣṭhate ca / na ca nirodhaḥ sākṣātkṛta iti vaktavyaḥ (Mahāvy. 64—15) // tena so 'cintyena kāyavāṅmanaskarmaṇā samanvāgata ity ucyate [2] // āścaryaṃ bho. yatra hi nāma bodhisatvo bhūtakoṭivihāreṇa ca viharati / na ca nirodhaṃ sākṣātkaroti // tadyathāpi nāma bho. puruṣaḥ kuśalo mahāsāgare vārilakṣaṇābhijñaḥ paṇḍito vyakto medhāvī tatropagatayā mīmāṃsayā samanvāgato mahāsāgare mahāyānapātrābhirūḍho vahanakuśalaś ca bhavati vārikuśalaś ca bhavati na ca mahāsamudre vāridoṣair lipyate // evam eva bho. asyāṃ saptamyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatvaḥ sarvajñajñānamahāsāgarāvatīrṇaḥ pāramitāmahāyānapātrābhirūḍho bhūtakoṭivihāreṇa ca viharati na ca nirodhaṃ sākṣātkaroti (na ca saṃskṛtātyantavyupaśamavitarkadoṣair lipyate) //

M

Sa evaṃ jñānabalādhānaprāptaḥ samādhijñānabalabhāvanābhinirhṛtayā buddhyā mahatopāyaprajñābalādhānena saṃsāramukhaṃ cādarśayati / nirvāṇasatatāśayaś ca bhavati / mahāparivāraparivṛtaś ca bhavati / satatasamitaṃ ca cittavivekapratilabdho bhavati // traidhātuko-

1. Le passage entre parenthèses se trouve (MSS. de Londres et Cambridge 867.2) dans la section L, ligne 9, entre « sākṣātkaroti » et « tadyathāpi ».
2. MSS. de Paris : Vimukticandro bodhisatva āha / āścaryaṃ, etc.

papattiṃ ca praṇidhānavaśenābhinirharati satvaparipācanārthaṃ na ca lokadoṣair[1] lipyate // śāntapraśāntopaśāntaś ca bhavati / upāyena ca jvalati / jvalaṃś ca na dahate // saṃvartate ca buddhajñānena / vivartate ca śrāvakapratyekabuddhabhūmibhyām / buddhajñānaviṣayakośaprāptaś ca bhavati // māraviṣayagataś ca dṛśyate / caturmārapathasamatikrāntaś ca bhavati / māraviṣayagocaraṃ cādarśayati // sarvatīrthyāyatanopagataś ca dṛśyate / buddhatīrthyāyatanānutsṛṣṭāśayaś ca bhavati / sarvalokakriyānugataś ca dṛśyate / lokottaradharmagatisamavasaraṇaś ca bhavati / sarvadevanāgayakṣagandharvāsuragaruḍakinnaramahoragamanuṣyāmanuṣyaśakrabrahmalokapālātirekavyūhālaṃkāraviṭhapanāprāptaś ca bhavati / sarvabuddhadharmaratimanasikāraṃ ca na vijahāti //

N

Abréviation : asyāṃ saptamyāṃ dūraṅgamāyāṃ bodhisatvabhūmau sthitasya bodhisatvasya = X.

Tasyaivaṃ jñānasamanvāgatasya X bahavo buddhā ābhāsam āgacchanti .... etc. jusque : pariṇāmayati / tāṃś ca tathāgatān arhataḥ samyaksaṃbuddhān paryupāste teṣāṃ ca sakāśād gauravacitrīkāreṇa satkṛtya dharmadeśanāṃ śṛṇoty udgṛhṇāti dhārayati / śrutvā ca yathāvat samāpattiprajñājñānālokena prayujyate / pratipattitaś cādhārayati śāsanasaṃdhārakaś ca bhavati teṣāṃ bm. / asaṃhāryaś ca sarvaśrāvakapratyekabuddhābhisamayaparipṛcchāsu / tasya bhūyasyā mātrayā satvānugrahāya gambhīradharmakṣāntir viśuddhyati / tasya X anekān kalpāṃs tāni kuśalamūlāny uttapyante pariśuddhyanti karmaṇyāni ca bhavanti paryavadānaṃ cāgacchanty anekāni kalpaśatāni, &c. .... anekāni kalpakoṭiniyutaśatasahasrāṇi tāni kuśalamūlāny uttapyante pariśuddhyanti karmaṇyāni ca bhavanti paryavadānaṃ cāgacchanti // tadyathāpi nāma bho. tad eva jātarūpaṃ sarvaratnapratyuptaṃ bhūyasyā mātrayottaptataraṃ bhavaty prabhāsvarataraṃ bhavaty asaṃhāryataraṃ ca bhavaty anyābhyo bhūṣaṇavikṛtibhyaḥ // evam eva bho. X tāni kuśalamūlāny upāyaprajñājñānābhinirhṛtāni bhūyasyā mātrayottaptatarāṇi bhavanti prabhāsva-

1. variantes : sarva°, satva°.

ratarāṇi paryavadātatarāṇy asaṃhāryatarāṇi ca bhavanti sarvaśrāvakapratyekabuddhaiḥ // tadyathāpi nāma bho. sūryābhā asaṃhāryā bhavanti sarvajyotirgaṇacandrābhābhiś caturṣu mahādvīpeṣu sarvasnehagatāni bhūyastvena pariśoṣayanti // sarvaśasyāni paripācayanti // evam eva bho. X tāni kuśalamūlāny asaṃhāryāṇi bhavanti sarvaśrāvakapratyekabuddhaiś caturviparyāsagatāni ca sarvakleśasnehagatāni bhūyastvena pariśoṣayanti / kleśāvilāni ca sarvasantānāni paripācayanti / tasya daśabhyaḥ pāramitābhya upāyakauśalyapāramitātiriktatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam // iyaṃ bho. bodhisatvasya dūraṅgamā nāma saptamī bodhisatvabhūmiḥ samāsanirdeśataḥ // yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena vaśavartī bhavati devarājaḥ kṛtī prabhuḥ satvānām abhisamayajñānopasaṃhāreṣv [1] aparyantaḥ sarvaśrāvakapratyekabuddhaparipṛcchāsu kuśalaḥ satvān niyāmam (cf. Wogihara, Asaṅga's Bodhisattvabhūmi, p. 30-33) avakrāmayitum // yac ca kiñcit .... etc. jusqu'à la fin de la 3me bhūmi. On doit remplacer ici « śatasahasram » par « koṭiniyutaśatasahasram ».

Bhūmi VIII

A

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatvaḥ saptasu bodhisatvabhūmiṣu sukṛtavicayaḥ / prajñopāyābhyāṃ supariśodhitamārgaḥ / susambhṛtasambhāraḥ / suparibaddhamahāpraṇidhānaḥ / adhiṣṭhitatathāgatādhiṣṭhānaḥ / svakuśalamūlabalādhānaprāptaḥ / tathāgatabalavaiśāradyāveṇikabuddhadharmānugatasaṃjñāmanasikāraḥ / supariśodhitādhyāśayasaṃkalpaḥ / puṇyajñānabalābhyudgataḥ / mahākaruṇākṛpābhyāṃ sarvasatvānutsṛṣṭaprayogaḥ / apramāṇajñānapathānugataḥ /

B

sa sarvadharmāṇām ādyanutpannatāṃ ca yathābhūtam avatarati / ajātatāṃ ca / alakṣaṇatāṃ ca / asambhūtatāṃ ca / avināśitāṃ ca /

1. sems can rnams la mṅon par rtogs paḥi ye śes yaṅ dag par bstan pa la mkhas śiṅ mthu yod pa ste /

anisthitatāṃ ca / apravṛttitāṃ ca / anabhinivṛttitāṃ ca / abhāvasvabhāvatāṃ ca / ādimadhyaparyavasānasamatāṃ ca / tathatāvikalpasarvajñajñānapraveśatāṃ ca sarvadharmāṇāṃ yathābhūtam avatarati / sa sarvaśaś cittamanovijñānavikalpasaṃjñāpagato 'navagṛhīta ākāśasamo 'bhyavakāśaprakṛtito 'vatīrṇo[1] 'nutpattikadharmakṣāntiprāpta ity ucyate /

C

Tatra bhavanto jinaputrā evaṃ kṣāntisamanvāgato bodhisatvaḥ sahapratilambhād acalāyā bodhisatvabhūmer gambhīraṃ bodhisatvavihāram anuprāpto bhavati durājñānam asambhinnaṃ sarvanimittāpagataṃ sarvasaṃjñāgrahavyāvṛttam apramāṇam asaṃhāryaṃ sarvaśrāvakapratyekabuddhaiḥ sarvavivekābhimukhībhūtam / tadyathāpi nāma bhavanto jinaputrā bhikṣur ṛddhimāṃś cetovaśipāramitāprāpto 'nupūrveṇa navamaṃ nirodhaṃ[2] samāpannaḥ sarveñjitaman(y)anāsyanditavikalpāpagato bhavati / evam eva bhavanto jinaputrā bodhisatvo 'syā aṣṭamyā acalāyā bodhisatvabhūmeḥ sahapratilambhāt sarvābhogavigato 'nābhogadharmatāprāptaḥ kayavākcittautsukyāpagataḥ sarveñjitaman(y)anāsyanditavikalpāpagato vipākadharmatāvasthito bhavati / tadyathāpi nāma bho jinaputrāḥ puruṣaḥ suptaḥ svapnāntaragato mahaughaprāptam ātmānaṃ saṃjānīte sa tatra mahad vyāyāmautsukyam ārabhetottaraṇāya sa tenaiva mahatā vyāyāmautsukyena vibudhyeta samanantaravibuddhaś ca vyāyāmautsukyabhayāpagato bhavet / evam eva bho jinaputrā bodhisatvaś caturmahaughaprāptaṃ satvakāyaṃ saṃjānāna uttaraṇābhiprāyaḥ sarvajñajñānābhisambodhāya mahad vyāyāmautsukyam ārabhate sa mahāvīryārambhaprāptaḥ samanantaram anuprāpta imām acalāṃ bodhisatvabhūmiṃ sarvābhogavigato bhavati / tasya sarveṇa sarvaṃ dvayasamudācāro vā nimittasamudācāro vā nābhāsībhavati / tadyathāpi nāma bho jinaputra brahmalokopapattisthitaḥ kāmāvacarān kleśān na samudācarati / evam eva bho jinaputra bodhisatvo 'calāyāṃ bodhisatvabhūmau sthitaḥ sarvacittamanovijñānasamudācārān na samudācarati / sarvabud-

1. nam mkhaḥi raṅ bshin du khoṅ du chud pas = oqtarγoi yin mün činar iyär dotoraban oroγuluqsan iyär.

2. saṃjñāveditanirodha ; Abhidharmakośa VIII p. 193 n. 1.

dhasamudācāram api (mots soulignés abrégés : &) bodhi & bodhisatva & pratyekabuddha & śrāvaka & nirvāṇa & (arhat & anāgāmi & sakṛdāgāmi & srotaāpanna &) na samudācarati / kaḥ punar vādo laukikān samudācārān samudācariṣyatīti /

D

Tasya khalu bho jinaputra bodhisatvasyaivam imām acalāṃ bodhisatvabhūmim anugatasya pūrvapraṇidhānabalādhānasthitasya buddhā bhagavantas tasmin dharmamukhasrotasi tathāgatajñānopasaṃhāraṃ kurvanti / evam cainaṃ bruvanti / sādhu sādhu kulaputra / eṣā paramārthakṣāntir buddhadharmānugamāya / api tu khalu punaḥ kulaputra yāsmākaṃ daśabalacaturvaiśāradyabuddhadharmasamṛddhiḥ sā tava nāsti / tasyā buddhadharmasamṛddheḥ paryeṣaṇāyābhiyogaṃ kuru vīryam ārabhasva / etad eva kṣāntimukhaṃ mounmokṣīḥ /

E

Api tu khalu punaḥ kulaputra kiṃ cāpi tvayaivaṃ śāntavimokṣavihāro[1] 'nuprāpta imān punar aśāntān apraśāntān bālapṛthagjanān nānākleśasamudācāraprāptān vividhavitarkopahatamānasān samanvāharāpekṣasva /

F

Api tu khalu punaḥ kulaputra pūrvapraṇidhānam anusmara satvārthasamprāpaṇaṃ jñānamukhācintyatāṃ ca /

G

Api tu khalu punaḥ kulaputraiṣā sarvadharmāṇāṃ dharmatā / utpādād vā tathāgatānām anutpādād vā sthitaivaiṣā dharmatā dharmadhātusthitiḥ / (yad idaṃ sarvadharmaśūnyatā sarvadharmānupalabdhiḥ /) naitayā tathāgatā eva kevalaṃ prabhāvyante[2] / sarvaśrāvakapratyekabuddhā api hy etām avikalpadharmatām anuprāpnuvanti /

1. Kośa VIII p. 140, 193 n. 1.
2. Madhyamakavṛtti p. 40 n. 1. p. 597 ; Kośa III p. 77.

H

Api tu khalu punaḥ kulaputra prekṣasva tāvat tvam asmākaṃ kāyā-pramāṇatāṃ ca (mots soulignés abrégés : &) jñānāpramāṇatāṃ ca buddhakṣetra & jñānābhinirhāra & prabhāmaṇḍala & svarāṅgaviśuddhi & / tathaiva tvam apy abhinirhāram utpādaya /

I

Api tu khalu punaḥ kulaputraikas tavaiṣa āloko yo 'yaṃ sarvadharmanirvikalpālokaḥ / īdṛśās tu kulaputra dharmālokās tathāgatānām aparyantagatā aparyantakṛtā aparyantabaddhā yeṣāṃ saṃkhyā nāsti gaṇanā pramāṇam upaniṣad aupamyaṃ nāsti / teṣām adhigamāyābhinirhāram utpādaya /

J

Api tu khalu punaḥ kulaputra prekṣasva tāvad daśasu dikṣv apramāṇakṣetratāṃ cāpramāṇasatvatāṃ cāpramāṇadharmavibhaktitāṃ ca / tat sarvam anugaṇaya yathāvattayābhinirhāram utpādaya / iti hi bho jinaputra te buddhā bhagavanta evaṃbhūmyanugatasya bodhisatvasyaivaṃpramukhāṇy aprameyāṇy asaṃkhyeyāni jñānābhinirhāramukhāny upasaṃharanti / yair jñānābhinirhāramukhair bodhisatvo 'pramāṇajñānavibhaktito 'bhinirhārakarmābhiniṣpādayati /

K

ārocayāmi te bho jinaputra prativedayāmi te ced buddhā bhagavantas taṃ bodhisatvam evaṃ sarvajñajñānābhinirhāramukheṣu nāvatārayeyus tad evāsya parinirvāṇaṃ bhavet sarvasatvakāryapratiprasrabdhiś ca / tena khalu punar buddhā bhagavantas tasya bodhisatvasya tāvad apramāṇaṃ jñānābhinirhārakarmopasaṃharanti yasyaikakṣaṇābhinirhṛtasya jñānābhinirhārakarmaṇaḥ sa pūrvakaḥ prathamacittotpādam upādāya yāvat saptamīṃ bhūmipratiṣṭhām upagata ārambhaḥ * śatatamīm api kalāṃ nopeti sahasratamīm api śatasahasratamīm api ..... etc. jusque : koṭīniyutaśatasahasratamīm api kalāṃ nopeti saṃkhyām api gaṇanām apy upamām apy upaniśām api yāvad

aupamyam api na kṣamate * / tat kasya hetoḥ / tathā hi bho jinaputra pūrvam ekakāyābhinirhāratayā caryābhinirhāro 'bhūt / imāṃ punar bhūmiṃ samārūḍhasya bodhisatvasyāpramāṇakāyavibhaktito bodhisatvacaryābalaṃ samudāgacchati / apramāṇaghoṣābhinirhārataḥ (mot souligné abrégé : &) / & jñānābhinirhārataḥ / & upapattyabhinirhārataḥ / & kṣetrapariśodhanataḥ / & satvaparipācanataḥ / & buddhapūjopasthānataḥ / & dharmakāyānubodhataḥ / & abhijñābalādhānābhinirhārataḥ / & parṣanmaṇḍalavibhaktyabhinirhārataś cāpramāṇānugatena kāyavāṅmanaskarmābhinirhāreṇa sarvabodhisatvacaryābalaṃ samudāgacchaty avicālyayogena / tadyathāpi nāma bho jinaputra mahāsamudragāmī poto 'prāpto mahāsamudraṃ sābhogavāhano bhavati / sa eva samanantaram anuprāpto mahāsamudram anābhogavāhano vātamaṇḍalīpraṇīto yad ekadivasena mahāsamudre kramate tat sarvasābhogavāhanatayā na śakyaṃ varṣaśatenāpi tāvad aprameyam anuprāptum / evam eva bho jinaputra bodhisatvaḥ susambhṛtamahākuśalamūlasambhāro mahāyānasamudāgamābhirūḍho mahābodhisatvacaryāsāgaram anuprāpto yad ekamuhūrtena jñānānābhogatayā sarvajñajñānenākramati tan na śakyaṃ pūrvakeṇa sābhogakarmaṇā kalpaśatasahasreṇāpi tāvad aprameyam anuprāptum /

L

Tatra bho jinaputra bodhisatvo 'ṣṭamīṃ bodhisatvabhūmim anuprāpto mahatyopāyakauśalyajñānābhinirhārāṇābhogaprasṛtayā bodhisatvabuddhyā sarvajñajñānaṃ vicārayan lokadhātusambhavaṃ ca vicārayati lokadhātuvibhavaṃ ca vicārayati / sa yathā ca lokaḥ saṃvartate taṃ ca prajānāti (mots soulignés abrégés : &) / yathā ca loko vivartate & / yena ca karmopacayena lokaḥ saṃvartate & / yena ca karmakṣayeṇa loko vivartate & / yāvatkālaṃ ca lokaḥ saṃvartate & / yāvatkālaṃ ca loko vivartate & / yāvatkālaṃ ca lokaḥ saṃvṛttas tiṣṭhati & / yāvatkālaṃ ca loko vivṛttas tiṣṭhati & / sarvatra cānavaśeṣataḥ / sa pṛthivīdhātuparīttatāṃ ca prajānāti mahadgatatāṃ cāpramāṇatāṃ ca vibhaktitāṃ ca prajānāti (mots soulignés abrégés : &) / ab & / tejo & / vāyu & / sa paramāṇurajaḥsūkṣmatāṃ ca prajānāti mahadgatatāṃ cāpramāṇatāṃ ca vibhaktitāṃ ca prajānāti / apramā-

ṇaparamāṇurajovibhaktikauśalyaṃ ca prajānāti / asyāṃ ca lokadhātau yāvanti pṛthivīdhātoḥ paramāṇurajāṃsi tāni prajānāti (mots soulignés abrégés : &) / abdhātoḥ & / tejodhātoḥ & / vāyudhātoḥ & / yāvantyo ratnavibhaktayo yāvanti ca ratnaparamāṇurajāṃsi tāni prajānāti / satvakāya & / kṣetrakāya & / sa satvānāṃ kāyaudārikatāṃ ca kāyasūkṣmatāṃ ca kāyavibhaktitāṃ ca prajānāti / yāvanti paramāṇurajāṃsi sambhūtāni nairayikakāyāśrayatas tāni prajānāti (mots soulignés abrégés : &) / tiryagyoni & / yamaloka & / asuraloka & / devaloka & / manuṣyaloka & / sa evaṃ paramāṇurajaḥprabhedajñānāvatīrṇaḥ kāmadhātusaṃvartaṃ ca prajānāti (mots soulignés abrégés : &) / rūpa & / ārūpya & / kāmadhātuvivartaṃ ca prajānāti / rūpa & / ārūpya & / kāmadhātuparīttatāṃ ca mahadgatatāṃ cāpramāṇatāṃ ca vibhaktitāṃ ca prajānāti / rūpadhātvārūpyadhātu & / traidhātukavicārajñānānugame svabhinirhṛtajñānālokaḥ satvakāyaprabhedajñānakuśalaḥ kṣetrakāyavibhāgajñānakuśalaś ca satvopapattyāyatanābhinirhāre buddhiṃ cārayati / sa yādṛśī satvānām upapattiś ca kāyasamudāgamaś ca tādṛśam eva svakāyam adhitiṣṭhati satvaparipācanāya / sa ekām api trisāhasramahāsāhasrāṃ lokadhātuṃ spharitvā * satvānāṃ svakāyaṃ vibhaktyadhimuktiṣu tathatvāyopapattaye 'bhinirharati pratibhāsajñānānugamanatayā * (yathā satvāḥ paripākaṃ gacchanty anuttarasamyaksambodhivimuktaye) / evaṃ dve vā tisro vā catasro vā pañca vā daśa vā viṃśati vā triṃśad vā catvāriṃśad vā pañcāśad vā śataṃ vā yāvad anabhilāpyā api trisāhasramahāsāhasrā lokadhātūḥ spharitvā (suit le passage placé entre deux astérisques) / sa evaṃjñānasamanvāgato 'syāṃ bhūmau supratiṣṭhita ekabuddhakṣetrāc ca na calaty anabhilāpyeṣu buddhakṣetreṣu tathāgataparṣanmaṇḍaleṣu ca pratibhāsaprāpto bhavati /

M

yādṛśī satvānāṃ kāyavibhaktiś ca (varṇaliṅgasaṃsthānārohapariṇāha) adhimuktyadhyāśayaś ca teṣu buddhakṣetreṣu teṣu ca parṣanmaṇḍaleṣu tatra tatra tathā tathā svakāyam ādarśayati / sa śramaṇaparṣanmaṇḍaleṣu śramaṇavarṇarūpam ādarśayati / brāhmaṇaparṣanmaṇḍaleṣu brāhmaṇavarṇarūpam ādarśayati / kṣatriya etc. / vaiśya

etc. / śūdra etc. / gṛhapati etc. / cāturmahārājika etc. / trāyastriṃśa etc. / evaṃ yāma etc. / tuṣita etc. / nirmāṇarati etc. / paranirmitavaśavarti etc. / māra etc. / brahma etc. / yāvad akaniṣṭha etc. / śrāvakavaineyikānāṃ satvānāṃ śrāvakakāyavarṇarūpam ādarśayati / pratyekabuddhavaineyikānāṃ satvānāṃ pratyekabuddhakāyavarṇarūpam ādarśayati / bodhisatva etc. / tathāgata etc. / iti hi bho jinaputra yāvanto 'nabhilāpyeṣu buddhakṣetreṣu satvānām upapattyāyatanādhimuktiprasarās teṣu tathatvāya svakāyavibhaktim ādarśayati /

N

Sa sarvakāyavikalpāpagataḥ kāyasamatāprāptaḥ (tac cāsya kāyasaṃdarśanam akṣūṇam avandhyaṃ ca satvaparipākavinayāya) sa satvakāyaṃ ca prajānāti (mots soulignés abrégés : &) / kṣetra & / karmavipāka & / śrāvaka & / pratyekabuddha & / bodhisatva & / tathāgata & / jñāna & / dharma & / ākāśa & prajānāti / sa satvānāṃ cittāśayābhinirhāram ājñāya yathākālaparipākavinayānatikramād ākāṅkṣan satvakāyaṃ svakāyam adhitiṣṭhati / evaṃ kṣetrakāyaṃ karmavipākakāyaṃ etc. (suit la série des lignes 4-5 de cette section) ātmakāyam adhitiṣṭhati / sa satvānāṃ cittāśayābhinirhāram ājñāya yam yam eva kāyaṃ yasmin yasmin kāye ākāṅkṣati taṃ tam eva kāyaṃ tasmin tasmin kāye (svakāyam) adhitiṣṭhati / sa satvakāyānāṃ karmakāyatāṃ ca prajānāti (mots soulignés abrégés : &) / vipāka & / kleśa & / rūpa & / ārūpya & prajānāti / kṣetrakāyānāṃ parīttatāṃ ca prajānāti mahadgatatāṃ cāpramāṇatāṃ ca saṃkliṣṭatāṃ ca viśuddhatāṃ ca vyatyastatāṃ cādhomūrdhatāṃ ca samatalatāṃ ca samavasaraṇatāṃ ca digjālavibhāgatāṃ ca prajānāti / karmavipākakāyānāṃ vibhaktisaṃketaṃ prajānāti / evaṃ śrāvakakāyānāṃ pratyekabuddhakāyānāṃ bodhisatvakāyānāṃ vibhaktisaṃketaṃ prajānāti / tathāgatakāyānām abhisambodhikāyatāṃ ca prajānāti / praṇidhānakāyatāṃ ca / nirmāṇa & / adhiṣṭhāna & / rūpalakṣaṇānuvyañjanavicitrālaṃkāra & / prabhā & / manomaya & / puṇya & / jñāna & / dharma & prajānāti / jñānakāyānāṃ suvicāritatāṃ ca prajānāti / yathāvannistīraṇatāṃ ca phalaprayogasaṃgṛhītatāṃ ca laukikalokottaravibhāgatāṃ ca triyāṇavyavasthānatāṃ ca sādhāraṇāsādhāraṇatāṃ ca nairyāṇikā-

nairyāṇikatāṃ ca śaikṣāśaikṣatāṃ ca prajānāti / dharmakāyānāṃ samatāṃ ca prajānāti / avikopanatāṃ cāvasthānasaṃketasaṃvṛttivyavasthānatāṃ ca satvāsatvadharmavyavasthānatāṃ ca buddhadharmāryasaṃghavyavasthānatāṃ ca prajānāti / ākāśakāyānām apramāṇatāṃ ca sarvatrānugatatāṃ cāśarīratāṃ cāvitathānantatāṃ ca rūpakāyābhivyaktitāṃ ca prajānāti /

O

Sa evaṃ kāyajñānābhinirhāraprāpto vaśavartī bhavati sarvasatveṣu / āyurvaśitāṃ ca pratilabhate 'nabhilāpyānabhilāpyakalpāyuḥpramāṇādhiṣṭhānatayā / cetovaśitāṃ ca pratilabhate 'pramāṇāsaṃkhyeyasamādhinidhyaptijñānapraveśatayā (mots soulignés abrégés : &) / pariṣkāra & sarvalokadhātvanekavyūhālaṃkārapratimaṇḍitādhiṣṭhānasaṃdarśanatayā / karma & yathākālaṃ karmavipākādhiṣṭhānasaṃdarśanatayā / upapatti & sarvalokadhātūpapattisaṃdarśanatayā (mot souligné abrégé : S.) / adhimukti & sarvalokadhātubuddhapratipūrṇaS. / praṇidhāna & yatheṣṭabuddhakṣetrakālābhisambodhiS. / ṛddhi & sarvabuddhakṣetrarddhivikurvaṇaS. / dharma & anantamadhyadharmamukhālokaS. / jñāna & tathāgatabalavaiśāradyāveṇikabuddhadharmalakṣaṇānuvyañjanābhisambodhiS. /

P

Sa āsāṃ daśānāṃ bodhisatvavaśitānāṃ sahapratilambhenācintyajñānī ca (mots soulignés abrégés : &) bhavaty atulya & aprameya & vipula & asaṃhārya & bhavati / tasyaivaṃbhūmyanugatasyaivaṃjñānasamanvāgatasyātyantānavadyaḥ kāyakarmasamudācāraḥ pravartate (mots soulignés abrégés : &) / vāk & / manas & / jñānapūrvaṃgamo jñānānuparivartī prajñāpāramitādhipateyo mahākaruṇāpūrvaka upāyakauśalyasuvibhaktaḥ praṇidhānasvabhinirhṛtas tathāgatādhiṣṭhānasvadhiṣṭhito 'pratiprasrabdhasatvārthaprayogo 'paryantalokadhātuvibhaktigataḥ samāsato bho jinaputra bodhisatvasyemām acalāṃ bodhisatvabhūmim anuprāptasya sarvabuddhadharmasamudānayanāya kāyavāṅmanaskarmasamudācāraḥ pravartate / sa evam imām acalāṃ bodhisatvabhūmim anuprāptaḥ supratiṣṭhitāśayabalaś ca bhavati

sarvakleśasamudācārāpagatatvāt / supratiṣṭhitādhyāśayabalaś ca bhavati mārgāvipravāsitatvāt / mahākaruṇābalasupratiṣṭhitaś ca bhavati satvārthānutsargatvāt (mots soulignés abrégés : &) / mahāmaitrī & sarvajagatparitrāṇatvāt / dhāraṇī & asampramoṣadharmatvāt / pratibhāna & sarvabuddhadharmapravicayavibhāgakuśalatvāt / abhijñā & aparyantalokadhātucaryāvibhāgakuśalatvāt / praṇidhāna & sarvabodhisatvakriyānutsargatvāt / pāramitā & sarvabuddhadharmasamudānayanatvāt / tathāgatādhiṣṭhāna & sarvākārasarvajñajñānābhimukhatvāt / sa evaṃ balādhānaprāptaḥ sarvakriyāś ca saṃdarśayati sarvakriyāsu cānavadyo bhavaty anupaliptaś ca /

Q

iyaṃ bho jinaputra bodhisatvasyāṣṭamī jñānabhūmir acalety ucyate 'saṃhāryatvāt / avivartyabhūmir ity ucyate jñānāvivartyatvāt (mots soulignés abrégés : &) / durāsada & sarvajagaddurjñānatvāt / kumāra & anavadyatvāt / janma & yathābhiprāyavaśavartitvāt / pariniṣpanna & apunaḥkāryatvāt / pariniṣṭhita & sukṛtajñānavicayatvāt / nirmāṇa [1] & svabhinirhṛtapraṇidhānatvāt / adhiṣṭhāna & parāvikopanatvāt / anābhoga & pūrvāntābhinirhṛtatvāt /

R

evaṃjñānasvabhinirhṛtaḥ khalu punar bho jinaputra bodhisatvo buddhagotrānugato buddhaguṇaprabhāvabhāsitas tathāgateryāpathacaryācāritrānugato buddhaviṣayābhimukhaḥ satatasamitaṃ svadhiṣṭhitatathāgatādhiṣṭhānaś ca bhavati śakrabrahmalokapālapratyudgataś ca vajrapāṇisatatānubaddhaś ca samādhibalānutsṛṣṭaś cāpramāṇakāyavibhaktyabhinirhṛtaś ca sarvakāyacaryābalopagataś ca mahābhijñāvipākapariniṣpannaś cānantasamādhivaśavartī cāpramāṇavyākaraṇapratyeṣakaś ca yathāparipakvajagadabhisambodhinidarśakaś ca bhavati / sa evaṃ jñānabhūmyanugato mahāyānamaṇḍalānupraviṣṭaḥ suvicāritamahājñānābhijñaḥ satatasamitaṃ pramuktaprajñālokaraśmir asaṅgadharmadhātupathāvatīrṇo lokadhātupathavibhaktikovidaḥ sarvākāraguṇasaṃdarśakaḥ svacittotpādavaśavartī pūrvāntāparāntasuvi-

1. var. : nirvāṇa.

citajñānaḥ sarvamārapathāvartanavivartanajñānānugataḥ sarvatathāgataviṣayagocarānupraviṣṭo 'paryantalokadhātuprasareṣu bodhisatvacaryāṃ caraty apratyudāvartyayogena / tata ucyate bodhisatvo 'calāṃ bodhisatvabhūmim anuprāpta iti /

S

Tatra bho jinaputrācalāṃ bodhisatvabhūmim anuprāpto bodhisatvaḥ satatasamitam aparyantatathāgatadarśanāvirahito bhavati samādhibalasvabhinirhṛtatvāt / audārikaṃ buddhadarśanapūjopasthānaṃ notsṛjati / sa ekaikasmin kalpa ekaikasmin lokadhātuprasare 'nekān buddhān anekāni buddhaśatāni .... etc. jusque : anekāni buddhakoṭīnayutaśatasahasrāṇi satkaroti gurukaroti mānayati pūjayati sarvākārapūjābhinirhāraṃ copasaṃharati / tāṃś ca tathāgatān paryupāste lokadhātuvibhaktipūrvakaṃ ca dharmālokopasaṃhāraṃ pratīcchati / sa bhūyasyā mātrayā tathāgatadharmakośaprāpto 'saṃhāryo bhavati lokadhātuparipṛcchānirdeśeṣu / tāni cāsya kuśalamūlāny anekān kalpān uttapyante .... etc. 5 M, l. 11-14. Tadyathāpi nāma bho jinaputra tad eva jātarūpaṃ supariniṣṭhitaṃ kuśalena karmāreṇa suparikarmakṛtaṃ jambūdvīpasvāminaḥ kaṇṭhe śirasi vābaddham asaṃhāryaṃ bhavati sarvajambūdvīpakānāṃ satvānām ābharaṇavikṛtaiḥ / evam eva bho jinaputrāsyām acalāyāṃ bodhisatvabhūmau sthitasya bodhisatvasya tāni kuśalamūlāny asaṃhāryāṇi bhavanti sarvaśrāvakapratyekabuddhair yāvat saptamībhūmisthitaiś ca bodhisatvaiḥ / imāṃ ca bhūmim anugatasya bodhisatvasya mahatī prajñājñānaprabhā satvānāṃ kleśatamāṃsi praśamayati / suvibhaktajñānamukhābhinirhāratayā / tadyathāpi nāma bho jinaputra sāhasriko mahābrahmā sāhasralokadhātuṃ maitryā spharitvā prabhayāvabhāsayati / evam eva bho jinaputra bodhisatvo 'syām acalāyāṃ bodhisatvabhūmau sthito yāvad daśabuddhakṣetraśatasahasraparamāṇurajaḥsamān lokadhātūn mahatā maitryavabhāsena spharitvā satvānāṃ kleśaparidāhān anupūrveṇa praśamayaty āśrayāṃś ca prahlādayati / tasya daśabhyaḥ pāramitābhyaḥ praṇidhānapāramitātiriktatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam / iyaṃ bhavanto jinaputrā bodhisatvasyācalā nāmāṣṭamī bodhisatvabhūmiḥ samāsanirdeśato vistaraśaḥ punar aparyantakalpanirde-

śaniṣṭhāto 'nugantavyā / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena mahābrahmā bhavati sāhasrādhipatiḥ / abhibhūr anabhibhūto 'nvarthadarśī vaśiprāptaḥ kṛtī prabhuḥ satvānāṃ sarvaśrāvakapratyekabuddhabodhisatvapāramitopadeśopasaṃhāreṣv asaṃhāryo lokadhātuvibhaktiparipṛcchānirdeśeṣu / yac ca kiñcit ... 3 P, l. 4 etc. jusqu'à la fin de la 3me bhūmi. On doit remplacer ici « śatasahasram » par « daśatrisāhasramahāsāhasraparamāṇurajaḥsama » [1].

Bhūmi IX

A

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatva evam apramāṇajñeyavicāritayā buddhyā bhūyaś cottarāñ chāntān vimokṣān adhyavasyann adhyālambamānaḥ / bhūyaś cottaraṃ tathāgatajñānaṃ susamāptaṃ vicārayan / tathāgataguhyānupraveśaṃ cāvataran / acintyajñānamāhātmyaṃ ca pravicinvan / dhāraṇīsamādhipravicayaṃ ca pariśodhayan / abhijñāvaipulyaṃ cābhinirharan / lokadhātuvibhaktiṃ cānugacchan / tathāgatabalavaiśāradyāveṇikabuddhadharmāsaṃhāryatāṃ ca parikarmayan / tathāgatadharmacakrapravartanavṛṣabhatāṃ cānukramamāṇaḥ / mahākaruṇādhiṣṭhānapratilambhaṃ cānutsṛjan / navamīṃ bodhisatvabhūmim ākramati /

B

So 'syāṃ sādhumatyāṃ bodhisatvabhūmau sthitaḥ kuśalākuśalāvyākṛtadharmābhisaṃskāraṃ ca yathābhūtaṃ prajānāti / sāsravānāsrava & / laukikalokottara & / cintyācintya & / niyatāniyata & / śrāvakapratyekabuddha & / bodhisatvacaryā & / tathāgatabhūmi & / saṃskṛta &* / asaṃskṛta & yathābhūtaṃ prajānāti /

C

Sa evaṃjñānānugatayā buddhyā satvacittagahanopacāraṃ ca yathābhūtaṃ prajānāti / kleśa & / karma & / indriya & / adhimukti & / dhātu & āśayānuśaya & / upapatti & / vāsanānusandhi & / trirāśivyavasthāna & yathābhūtaṃ prajānāti /

1. stoṅ gsum brgya stoṅ phrag bcuḥi rdul śin tu phra ba sñed.

D

Sa satvānāṃ cittavaimātratāṃ ca yathābhūtaṃ prajānāti / & vicitratāṃ ca & kṣaṇalaghuparivartabhaṅgābhaṅgatāṃ ca & aśarīratāṃ ca & ānantyasarvataḥprabhūtatāṃ ca & prabhāsvaratāṃ ca & saṃkleśaniḥkleśatāṃ ca & bandhavimokṣatāṃ ca & māyāviṭhapanatāṃ ca & yathāgatipratyupasthānatāṃ ca yāvad anekāni cittanānātvasahasrāṇi yathābhūtaṃ prajānāti /

E

Sa kleśānāṃ dūrānugatatāṃ ca yathābhūtaṃ prajānāti (mots soulignés abrégés : P.) / prayogānantatāṃ ca / sahajāvinirbhāgatāṃ ca / anuśayaparyutthānaikārthatāṃ ca / cittasamprayogāsamprayogatāṃ ca / upapattisandhiyathāgatipratyupasthānatāṃ ca / traidhātukavibhaktitāṃ ca / tṛṣṇāvidyādṛṣṭiśalyamānamahāsāvadyatāṃ ca / trividhakarmaṇidānānupacchedatāṃ ca / samāsato yāvac caturaśītikleśacaritanānātvasahasrānupraveśatāṃ ca P. /

F

Sa karmaṇāṃ kuśalākuśalāvyākṛtatāṃ ca P. / vijñaptyavijñaptitāṃ ca / cittasahajāvinirbhāgatāṃ ca / svarasakṣaṇakṣīṇabhaṅgopacayāvipraṇāśaphalānusandhitāṃ ca / vipākāvipākatāṃ ca / kṛṣṇaśuklākṛṣṇaśuklānekadeśakarmasamādānavaimātratāṃ ca / karmakṣetrāpramāṇatāṃ ca / āryalaukikapravibhaktitāṃ ca / lokottaradharmavyavasthānatāṃ ca / (sopādānānupādānatāṃ ca / saṃskṛtāsaṃskṛtatāṃ ca /) dṛṣṭadharmopapadyāparaparyāyavedanīyatāṃ ca / yānāyānaniyatāniyatatāṃ ca / samāsato yāvac caturaśītikarmanānātvasahasrapravibhaktivicayakauśalyaṃ ca P. /

G

Sa indriyāṇāṃ mṛdumadhyādhimātratāṃ ca P. / pūrvāntāparāntasambhedāsambhedatāṃ ca / udāramadhyanikṛṣṭatāṃ ca / kleśasahajāvinirbhāgatāṃ ca / yānāyānaniyatāniyatatāṃ ca / yathāparipakvā-

paripakvavaineyikatāṃ ca / indriyajālānuparivartanalaghubhaṅganimittagrahaṇatāṃ ca / indriyādhipatyānavamardanīyatāṃ ca / vivartyāvivartyendriyapravibhāgatāṃ ca / dūrānugatasahajāvinirbhāganānātvavimātratāṃ ca / samāsato yāvad anekānīndriyanānātvasahasrāṇi P. / so 'dhimuktīnāṃ mṛdumadhyādhimātratāṃ ca P. / yāvad anekāny adhimuktinānātvasahasrāṇi P. / sa dhātūnām etc. / sa āśayānām etc. /

H

So 'nuśayānām āśayasahajacittasahajatāṃ ca P. / cittasamprayogatāṃ ca viprayogavibhāgadūrānugatatāṃ ca / anādikālānudghaṭitatāṃ ca / sarvadhyānavimokṣasamādhisamāpattyabhijñāprasahyatāṃ ca / traidhātukasandhisunibaddhatāṃ ca / anādikālacittanibandhasamudācāratāṃ ca / āyatanadvārasamudayavijñaptitāṃ ca / pratipakṣālābhādravyabhūtatāṃ [1] ca / bhūmyāyatanasamavadhānāsamavadhānatāṃ ca / ananyāryamārgasamudghaṭanatāṃ ca P. /

I

Sa upapattinānātvatāṃ ca P. / yathākarmopapattitāṃ ca / nirayatiryagyonipretāsuramanuṣyadevavyavasthānatāṃ ca / rūpārūpyopapattitāṃ ca / saṃjñāsaṃjñopapattitāṃ ca / karmakṣetratṛṣṇāsnehāvidyāndhakāravijñānabījapunarbhavaprarohaṇatāṃ ca / nāmarūpasahajāvinirbhāgatāṃ ca / bhavasammohatṛṣṇābhilāṣasandhitāṃ ca / bhoktukāmabhavitukāmasatvaratyanavarāgratāṃ ca [2] / traidhātukāvagrahaṇasaṃjñāniṣkarṣaṇatāṃ ca P. /

J

Sa vāsanānām upacārānupacāratāṃ ca P. / yathāgatisambandhavāsanāvāsitatāṃ ca (mots soulignés abrégés : &) / yathāsatvacaryācaraṇa & / yathākarmakleśābhyāsa & / kuśalākuśalāvyākṛtadharmābhyāsa & / punarbhavagamanādhivāsitatāṃ ca / anupūrvādhivāsitatāṃ ca / dūrānugatānupacchedakleśopakarṣaṇavikārānuddharaṇa & / dravyabhūtādravyabhūta & / śrāvakapratyekabuddhabodhisatvatathāgatadarśanaśravaṇasaṃvāsa & P. /

1. var. : °pakṣalābha° ; tib. : gñen po thob pas dṅos por mi ḥgyur ba.
2. spyod par ḥdod pa daṅ ḥbyuṅ bar ḥdod pa daṅ sems can la mos pa (mong. biśiräküi) daṅ thog ma daṅ tha ma med pa daṅ /

K

Sa satvarāśīnāṃ samyaktvaniyatatāṃ ca / mithyātvaniyatatāṃ ca / ubhayatvāniyatatāṃ ca P. / samyagdṛṣṭisamyagniyatatāṃ ca (mots soulignés abrégés : &) / mithyādṛṣṭimithyā & / tadubhayavigamād aniyatatāṃ ca (phrase soulignée abrégée : T.) / pañcānantaryānyatamamithyā & / pañcendriyasamyag & / T. / aṣṭamithyātvamithyā [1] & / samyaktvasamyag & apunaḥkāritatāṃ ca / T. / mātsaryerṣyāghṛṇopacārāvinivṛttyā mithyā & / āryānuttaramārgabhāvanopasaṃhārasamyaktva & / tadubhayavigamād aniyatarāśyupadeśatāṃ ca P. / iti hi bho jinaputraivaṃjñānānugato bodhisatvaḥ sādhumatyāṃ bodhisatvabhūmau pratiṣṭhita ity ucyate /

L

So 'syāṃ sādhumatyāṃ bodhisatvabhūmau sthita evaṃ caryāvimātratāṃ satvānām ājñāya tathaiva mokṣopasaṃhāram upasaṃharati/ sa satvaparipākam P. / satvavinayaṃ ca / śrāvakayānadeśanāṃ ca / pratyekabuddhayāna & / bodhisatvayāna & / tathāgatabhūmi & P. / sa evaṃ jñātvā tathatvāya satvebhyo dharmaṃ deśayati / yathāśayavibhaktito yathānuśaya & yathendriya & yathādhimukti & yathāgocaravibhāgajñānopasaṃhārataḥ sarvagocarajñānānugamanato yathādhātugahanopacārānugamanato yathāgatyupapattikleśakarmavāsanānuvartanato yathārāśivyavasthānānugamanato yathāyānādhimokṣavimuktiprāptito 'nantavarṇarūpakāyasaṃdarśanataḥ sarvalokadhātumanojñasvaravijñāpanataḥ sarvarutaravitaparijñānataḥ sarvapratisaṃvidviniścayakauśalyataś ca dharmaṃ deśayati /

M

So 'syāṃ sādhumatyāṃ bodhisatvabhūmau sthitaḥ san bodhisatvo dharmabhāṇakatvaṃ kārayati tathāgatadharmakośaṃ ca rakṣati /

1. selon Kokuyakudaizōkyō (Śāstra) XIII n° 5 p. 358 : mithyādṛṣṭi, mithyāsaṃkalpa, etc. la liste de Mahāvy. § 44 (ed. Sakaki) ; même liste dans le Daśabhūmikleśacchedikāsūtra, 9me bhūmi.

N

Sa dharmabhāṇakagatim upagato 'pramāṇajñānānugatena kauśalyena catuḥpratisaṃvidabhinirhṛtayā bodhisatvavācā dharmaṃ deśayati / tasya satatasamitam asambhinnāś catasro bodhisatvapratisaṃvido 'nupravartante / katamāś catasro yad uta dharmapratisaṃvid artha & nirukti & pratibhāna & /

O

Sa dharmapratisaṃvidā (abrégé : D.) svalakṣaṇaṃ dharmāṇām prajānāti (mots soulignés abrégés : &) / arthapratisaṃvidā (abrégé : A.) vibhaktim & / niruktipratisaṃvidā (abrégé : N.) asambhedadeśanām & / pratibhānapratisaṃvidā (abrégé : PR.) anuprabandhānupacchedatām & /

P

Punar aparaṃ D. abhāvaśarīraṃ dharmāṇām prajānāti / A. udayāstagamanam & / N. sarvadharmaprajñaptyavyavacchedena dharmaṃ deśayati / PR. yathāprajñaptyavikopanatayāparyantatayā dharmaṃ deśayati /

Q

Punar aparaṃ D. pratyutpannavibhaktiṃ dharmāṇāṃ prajānāti / A. atītānāgatavibhaktim & / N. atītānāgatapratyutpannāsambhedato dharmaṃ deśayati / PR. ekaikam adhvānam ārabhyāparyantadharmālokatayā & /

R

Punar aparaṃ D. dharmaprabhedaṃ prajānāti / A. arthaprabhedaṃ prajānāti / N. yathārutadeśanatayā dharmaṃ deśayati / PR. yathānuśayajñānam & /

S

Punar aparaṃ D. dharmajñānavibhaktyasambhedakauśalyaṃ prajānāti / A. anvayajñānatathātvavyavasthānaṃ prajānāti / N. saṃvṛti-

jñānasaṃdarśanāsambhedatayā nirdiśati / PR. paramārthajñānakauśalyena dharmaṃ deśayati /

T

Punar aparaṃ D. ekanayāvikopaṃ dharmāṇāṃ prajānāti / A. skandhadhātvāyatanasatyapratītyasamutpādakauśalyānugamam avatarati / N. sarvajagadabhigamanīyasumadhuragiri nirghoṣākṣarair nirdiśati / PR. bhūyo bhūyo 'paryantadharmāvabhāsatayā nirdiśati /

U

Punar aparaṃ D. ekayānasamavasaraṇanānātvaṃ prajānāti / A. pravibhaktayānavimātratāṃ prajānāti / N. sarvayānāny abhedena nirdiśati / PR. ekaikaṃ yānam aparyantadharmāvabhāsena deśayati /

V

Punar aparaṃ D. sarvabodhisatvacarijñānacaridharmacarijñānānugamam avatarati / A. daśabhūmivyavasthānanirdeśapravibhaktim avatarati / N. yathābhūmimārgopasaṃhārāsambhedena nirdiśati / PR. ekaikāṃ bhūmim aparyantākāreṇa nirdiśati /

W

Punar aparaṃ D. sarvatathāgataikalakṣaṇānubodham avatarati / A. nānākālavastulakṣaṇavibhaṅgānugamaṃ prajānāti / N. yathābhisambodhiṃ vibhaktinirdeśena nirdiśati / PR. ekaikaṃ dharmapadam aparyantakalpāvyavacchedena nirdiśati /

X

Punar aparaṃ D. sarvatathāgatavāgbalavaiśāradyabuddhadharmamahākaruṇāpratisaṃvitprayogadharmacakrānupravartanasarvajñajñānānugamaṃ prajānāti / A. caturaśītisatvacaritasahasrāṇāṃ [1] yathāśayaṃ yathendriyaṃ yathādhimuktivibhaktitas tathāgataghoṣaṃ pra-

1. cf. Abhidharmakośa I 26.

jānāti / N. sarvasatvacaryāsambhedatas tathāgataghoṣānuraveṇa nirdiśati / PR. tathāgatajñānaprabhācaryāmaṇḍalādhimuktyā dharmaṃ deśayati /

Y

Sa evaṃ pratisaṃvidāṃ jñānābhinirhārakuśalo bho jinaputra bodhisatvo navamīṃ bodhisatvabhūmim anuprāptas tathāgatadharmakośaprāpto mahādharmabhāṇakatvaṃ ca kurvāṇaḥ / arthavatīdhāraṇīpratilabdhaś ca bhavati (mots soulignés abrégés : &) / dharma & / jñānābhinirhāra & / avabhāsa & / vasumatīdhāraṇī / sumatidhāraṇī / tejo & / asaṅgamukhadhāraṇī / ananta & / vicitrārthakośa & / sa evamādīnāṃ dhāraṇīpadānāṃ paripūrṇāni daśadhāraṇīmukhāsaṃkhyeyaśatasahasrāṇi pratilabhate / tathāsaṃkhyeyaśatasahasrānugatenaiva svarāṅgakauśalyena tāvadapramāṇānugatenaiva pratibhānavibhaktimukhena dharmaṃ deśayati / sa evaṃ apramāṇair dhāraṇīmukhāsaṃkhyeyaśatasahasrair daśasu dikṣv aprameyāṇāṃ buddhānāṃ bhagavatāṃ sakāśād dharmaṃ śṛṇoti śrutvā ca na vismārayati / yathāśrutaṃ cāpramāṇavibhaktita evaṃ nirdiśati /

Z

Sa ekasya tathāgatasya sakāśād daśabhir dhāraṇīmukhāsaṃkhyeyaśatasahasrair dharmān paryavāpnoti / yathā caikasyaivam aparyantānāṃ tathāgatānām / sa praṇidhānamātreṇa bahutaraṃ samyaksambuddhasakāśād dharmamukhālokaṃ sampratīcchati / na tv eva mahābāhuśrutyaprāptaḥ śrāvakaḥ śrutodgrahaṇadhāraṇīpratilabdhaḥ kalpaśatasahasrodgrahaṇādhiṣṭhānena / sa evaṃ dhāraṇīprāptaś ca bhavati pratibhānaprāptaś ca dharmasāṃkathyaṃ saṃniṣaṇṇaḥ sarvāvatīṃ trisāhasramahāsāhasralokadhātuṃ spharitvā yathāśayavibhaktitaḥ satvebhyo dharmaṃ deśayati dharmāsane niṣaṇṇaḥ / dharmāsanaṃ cāsya tathāgatān abhiṣekabhūmiprāptān bodhisatvān sthāpayitvā sarvato viśiṣṭam apramāṇāvabhāsaprāptaṃ bhavati / sa dharmāsane niṣaṇṇa ākāṅkṣann ekaghoṣodāhāreṇa sarvaparṣadaṃ nānāghoṣarutavimātratayā saṃjñāpayati / ākāṅkṣan (abrégé : &) nānāghoṣanānāsvarāṅgavibhaktibhir ājñāpayati / & raśmimukhopasaṃhārair dharma-

mukhāni niścārayati / & sarvaromakūpebhyo ghoṣān niścārayati / & yāvat trisāhasramahāsāhasrāyāṃ lokadhātau rūpāvabhāsās tebhyaḥ sarvarūpāvabhāsebhyo dharmarutāni niścārayati / & ekasvararutena sarvadharmadhātuṃ vijñāpayati / & sarvarutanirghoṣeṣu dharmarutam adhitiṣṭhati / & sarvalokadhātuparyāpannebhyo gītavādyatūryaśabdebhyo dharmarutaṃ niścārayati / & ekākṣararutāt sarvadharmapadaprabhedarutaṃ niścārayati / & anabhilāpyānabhilāpyalokadhātvaparyantataḥ pṛthivyaptejovāyuskandhebhyaḥ sūkṣmaparamāṇurajaḥprabhedata ekaikaparamāṇurajo 'nabhilāpyāni dharmamukhāni niścārayati / sa cet taṃ trisāhasramahāsāhasralokadhātuparyāpannāḥ sarvasatvā upasaṃkramyaikakṣaṇalavamuhūrtena praśnān paripṛccheyur ekaikaś ca teṣām apramāṇarutavimātratayā paripṛcched yaṃ caikaḥ satvaḥ paripṛcchen na taṃ dvitīyaḥ / taṃ bodhisatvaḥ sarvasatvarutapadavyañjanam udgṛhṇīyād udgṛhya caikarutābhivyāhāreṇa teṣāṃ sarvasatvānāṃ cittāśayān paritoṣayet / yāvad anabhilāpyalokadhātuparyāpannā vā satvā upasaṃkramyaikakṣaṇalavamuhūrtena praśnān paripṛccheyur ekaikaś ca teṣām apramāṇarutavimātratayā paripṛcched yaṃ caikaḥ satvaḥ paripṛcchen na taṃ dvitīyaḥ / taṃ bodhisatva ekakṣaṇalavamuhūrtenaiva sarvam udgṛhyaikodāhāreṇaiva sarvān ājñāpayet / yāvad anabhilāpyān api lokadhātūn spharitvā yathāśayendriyādhimuktitaḥ satvebhyo dharmaṃ deśayati / dharmasāṃkathyaṃ niṣaṇṇaś ca tathāgatādhiṣṭhānasampratyeṣakaḥ sakalena buddhakāryeṇa sarvasatvānāṃ pratyupasthito bhavati / sa bhūyasyā mātrayaivaṃ jñānāvabhāsapragrahaṇam ārabhate // sa ced ekasmin vālāgraprasare yāvanty anabhilāpyeṣu lokadhātuṣu paramāṇurajāṃsi tāvantas tathāgatās tāvadapramāṇaprāpteṣv eva parṣanmaṇḍaleṣu dharmaṃ deśayeyuḥ / ekaikaś ca tathāgatas tāvadapramāṇaprāptebhyaḥ sarvasatvebhyo nānātvato dharmaṃ deśayed ekaikasmiṃś ca satvāśayasantāne tāvadapramāṇam eva dharmopasaṃhāram upasaṃharet / yathā caikas tathāgataḥ parṣanmaṇḍale tathā te sarve tathāgatāḥ / yathā caikasmin vālāgraprasare tathā sarvasmin dharmadhātau / tatrāsmābhis tādṛśaṃ smṛtivaipulyam abhinirhartavyaṃ yathaikakṣaṇena sarvatathāgatānāṃ sakāśād dharmāvabhāsaṃ pratyeṣemahy ekarutāvyatirekāt / yāvanti ca tāni yathāparikīrtitāni parṣanmaṇḍalāni nānānikāyadharmapravaṇaikaparipūrṇāni tatrāsmābhis

tādṛśaṃ prajñāvabhāsaviniścayapratibhānaṃ pariśodhyaṃ yad ekakṣaṇena sarvasatvān paritoṣayet / kiṃ punar iyatsu lokadhātuṣu satvāni //

sa imāṃ sādhumatīṃ bodhisatvabhūmim anuprāpto bodhisatvo bhūyasyā mātrayā rātriṃ divam ananyamanasikāraprayukto bhūtvā buddhagocarānupraviṣṭas tathāgatasamavadhānaprāpto gambhīrabodhisatvavimokṣānuprāpto bhavati / sa evaṃjñānānugato bodhisatvaḥ samāhitas tathāgatadarśanaṃ na vijahāti / ekaikasmiṃś ca kalpe 'nekān buddhān anekāni buddhaśatāni .... etc. jusque : anekāni buddhakoṭinayutaśatasahasrāṇi dṛṣṭvā ca satkaroti gurukaroti mānayati pūjayaty audārikeṇa buddhadarśanena pūjopasthānaṃ notsṛjati / tāṃś ca tathāgatān praśnān paripṛcchati / sa dharmadhāraṇīnirdeśābhinirjāto bhavati / tasya bhūyasyā mātrayā tāni kuśalamūlāny uttaptatamāny asaṃhāryāṇi bhavanti / tadyathāpi nāma bho jinaputrās tad eva jātarūpam ābharaṇīkṛtaṃ supariniṣṭhitaṃ kuśalena karmāreṇa rājñaś cakravartina uttamāṅge kaṇṭhe vābaddham asaṃhāryaṃ bhavati sarvakoṭṭarājānāṃ cāturdvīpakānāṃ ca satvānām ābharaṇavikṛtaiḥ / evam eva bho jinaputrā bodhisatvasyāsyāṃ sādhumatyāṃ bodhisatvabhūmau sthitasya tāni kuśalamūlāni mahājñānālokasuvibhaktāny uttapyante 'saṃhāryāṇi bhavanti sarvaśrāvakapratyekabuddhair adharabhūmisthitaiś ca bodhisatvaiḥ / tasya * sā kuśalamūlābhā satvānāṃ kleśacittagahanāny avabhāsya tata eva vyāvartate * / tadyathāpi nāma bho jinaputrā dvisāhasriko mahābrahmā sarvasmin dvisāhasrike lokadhātau gahananimnopacārān avabhāsayati / evam eva bho jinaputrā bodhisatvasyāsyāṃ sādhumatyāṃ bodhisatvabhūmau sthitasya (suit le passage placé entre deux astérisques) / tasya daśabhyaḥ pāramitābhyo balapāramitātiriktatamā bhavati na ca pariśeṣāsu na samudācarati yathābalaṃ yathābhajamānam / iyaṃ bhavanto jinaputrā bodhisatvasya sādhumatī nāma navamī bodhisatvabhūmiḥ .... etc. 8 S, l. 29-31 .... mahābrahmā bhavati mahābalasthāmaprāpto dvisāhasrādhipatir abhibhūr ... etc. 8 S, l. 31-33 ... pāramitopadeśeṣv asaṃhāryaḥ satvāśayaparipṛcchānirdeśaiḥ / yac ca kiñcit ... 3 P, l. 4 etc. jusqu'à la fin de la 3[me] bhūmi. On doit remplacer ici « śatasahasram » par « daśabuddhakṣetrāsaṃkhyeyaśatasahasraparamāṇurajaḥsama ».

Bhūmi X

A

Vajragarbho bodhisatva āha / yo 'yaṃ bhavanto jinaputrā bodhisatva evam apramāṇajñeyavicāritayā buddhyā yāvan navamī bodhisatvabhūmir iti / suvicitavicayaḥ / suparipūrṇaśukladharmaḥ / aparyantasambhāropacayopacitaḥ / suparigṛhītamahāpuṇyajñānasambhāraḥ / mahākaruṇāvaipulyādhigataḥ / lokadhātuvibhaktivaimātryakovidaḥ / satvadhātupraviṣṭagahanopacāraḥ / tathāgatagocarapraveśānugatasaṃjñāmanasikāraḥ / balavaiśāradyabuddhadharmādhyālambanānugataḥ / sarvākārasarvajñajñānābhiṣekabhūmiprāpta ity ucyate /

B

Tasya khalu punar bhavanto jinaputrā evaṃjñānānugatasya bodhisatvasyābhiṣekabhūmisamāpannasya vimalo nāma samādhir āmukhībhavati / dharmadhātuvibhaktipraveśaś ca nāma (abrégé : &) / bodhimaṇḍālaṃkāravyūhaḥ & / sarvākāraraśmikusumaḥ & / sāgaragarbhaḥ & / sāgarasamṛddhiḥ & / ākāśadhātuvipulaḥ & / sarvadharmasvabhāvavicayaḥ & / sarvasatvacittacaritānugataḥ & / pratyutpannasarvabuddhasammukhāvasthitaḥ & bodhisatvasamādhir āmukhībhavati / tasyaivaṃpramukhāni daśasamādhyasaṃkhyeyaśatasahasrāṇy āmukhībhavanti / sa tān sarvān samādhīn samāpadyate ca vyuttiṣṭhate ca samādhikauśalyānugataś ca yāvat samādhikāryaṃ tat sarvaṃ pratyanubhavati / tasya yāvad daśasamādhyasaṃkhyeyaśatasahasrāṇāṃ paryante sarvajñajñānaviśeṣābhiṣekavān nāma bodhisatvasamādhir āmukhībhavati /

C

Yasmin samanantarābhimukhībhūte daśatrisāhasraśatasahasrāparyantapramāṇaṃ mahāratnarājapadmaṃ prādurbhavati sarvākāraratnapratyarpitaṃ sarvalokaviṣayasamatikrāntaṃ lokottarakuśalamūlasambhūtaṃ māyāsvabhāvagocarapariniṣpannaṃ dharmadhātusuvyavasthitāvabhāsaṃ divyaviṣayasamatikrāntaṃ mahāvaiḍūryamaṇiratnadaṇḍam atulyacandanarājakarṇikaṃ mahāśmagarbhakeśaraṃ

jāmbūnadasuvarṇāvabhāsapatram aparimitaraśmisaṃkusumitaśarīraṃ sarvapravararatnapratyuptagarbham aparyantamahāratnajālasaṃchannaṃ paripūrṇadaśatrisāhasraśatasahasraparamāṇurajaḥsamamahāratnapadmaparivāram / tadanugatas tadanurūpaś ca tasya bodhisatvasya kāyaḥ saṃtiṣṭhate / sa tasya sarvajñajñānaviśeṣābhiṣekavataḥ samādheḥ sahapratilambhāt tasmin mahāratnarājapadme niṣaṇṇaḥ saṃdṛśyate / samanantaraniṣaṇṇaś ca sa bodhisatvas tasmin mahāratnarājapadme 'tha yāvanti tasya mahāratnarājapadmasya mahāpadmāni parivāraḥ prādurbhūtaḥ / tāvanto bodhisatvā daśadiglokadhātusaṃnipatitās taṃ bodhisatvam anuparivārya teṣu mahāratnapadmeṣu niṣīdanti / ekaikaś ca teṣāṃ daśasamādhiśatasahasrāṇi samāpadyate tam eva bodhisatvaṃ nirīkṣamāṇāḥ /

D

Samanantaraṃ samāpanne ca tasmin bodhisatve teṣu ca bodhisatveṣu niravaśeṣam atha sarvalokadhātusaṃprakampanaṃ bhavati / sarvāpāyapratipraśrambhaṇaṃ ca / sarvadharmadhātvavabhāsaspharaṇaṃ ca / sarvalokadhātupariśodhanaṃ ca / sarvabuddhakṣetranāmadheyarutānuravaṇaṃ ca / sarvasabhāgacaritabodhisatvasaṃnipātanaṃ ca / sarvalokadhātudevamanuṣyatūryasaṃgītisaṃpravādanaṃ ca / sarvasatvasukhasaṃjananaṃ ca / sarvasaṃyaksaṃbuddhācintyapūjopasthānapravartanaṃ ca / sarvatathāgataparṣanmaṇḍalavijñāpanaṃ ca bhavati / tat kasya hetoḥ / tathā hi bho jinaputrās tasya bodhisatvasya samanantaraniṣaṇṇasya tasmin mahāratnarājapadme 'dhastāc caraṇatalābhyāṃ daśaraśmyasaṃkhyeyaśatasahasrāṇi niścaranti niścarya daśadiśam (mots soulignés abrégés : D.) avīciparyantān mahānirayān avabhāsayanti nairayikāṇāṃ satvānāṃ sarvaduḥkhāni pratiprasrambhayanti / jānumaṇḍalābhyām D. sarvatiryagyonibhavanāny avabhāsayanti sarvatiryagyoniduḥkhāni ca praśamayanti (mots soulignés abrégés : &....&) / nābhimaṇḍalād D. sarvayamalokabhavanāni & sarvayamalaukikānāṃ satvānām & / vāmadakṣiṇābhyāṃ pārśvābhyām D. manuṣyāśrayān & manuṣya & / ubhābhyāṃ pāṇibhyām D. devāsurabhavanāni & devāsura & / aṃsābhyām D. śrāvakayāniyāśrayān avabhāsayanti dharmālokamukhaṃ copasaṃharanti /

pṛṣṭhato grīvāyāś ca D. pratyekabuddhāśrayān avabhāsayanti śāntisamādhimukhanayaṃ copasaṃharanti / mukhadvārād D. prathamacittotpādam upādāya yāvan navamīṃ bhūmim anuprāptān bodhisatvān avabhāsayanti prajñopāyakauśalyanayaṃ copasaṃharanti / ūrṇākośād daśaraśmyasaṃkhyeyaśatasahasrāṇi niścaranti niścarya daśasu dikṣu sarvamārabhavanāny avabhāsya dhyāmīkṛtyābhiṣekabhūmiprāptān bodhisatvān avabhāsya tatkāyeṣv evāstaṃgacchanti / uparyuttamāṅgāt paripūrṇadaśatrisāhasrāsaṃkhyeyaśatasahasraparamāṇurajaḥsamā raśmayo niścaranti niścarya daśasu dikṣu dharmadhātupramāṇāny ākāśadhātuparyavasānāni sarvatathāgataparṣanmaṇḍalāny avabhāsya daśākāraṃ lokaṃ pradakṣiṇīkṛtyoparikhagapathe sthitvā mahāraśmijālamaṇḍalāni kṛtvā / uttaptaprabhāsaṃ nāma mahat tathāgatapūjopasthānaṃ sarvatathāgatānām anupravartayanti / tasya pūjopasthānasya prathamacittotpādam upādāya yāvan navamībhūmyanupravartitaṃ tathāgatapūjopasthānam (suit le passage placé entre deux astérisques dans la section K, bhūmi 8) / tataḥ khalv api mahāraśmijālamaṇḍalād yāvatī daśasu dikṣu niravaśeṣasarvadharmadhātvantargatā puṣpaprajñaptir vā gandhadhūpamālyavilepanacūrṇacīvaracchatradhvajapatākāvastrābharaṇamaṇiratnaprajñaptir vā tato 'tiriktatarāḥ sarvalokaviṣayasamatikrāntā lokottarakuśalamūlasambhārādhipatyābhinirvṛttāḥ sarvākāraguṇasampannā acintyanirvāṇādhiṣṭhānādhiṣṭhitā nānāvyūhamahāratnavarṣā ivaikaikatathāgataparṣanmaṇḍale mahāmeghā ivābhipravarṣanti sma / tāṃ ca ye satvāḥ pūjāṃ saṃjānante te sarve niyatā bhavanty anuttarāyāṃ samyaksambodhau / evaṃrūpaṃ pūjopasthānaṃ pravartya tā raśmayaḥ punar eva sarvāvanti tathāgataparṣanmaṇḍalāny avabhāsya daśākāraṃ lokaṃ pradakṣiṇīkṛtya teṣāṃ tathāgatānām arhatāṃ samyaksambuddhānām adhastāt kramataleṣv astaṃgacchanti / tatas teṣāṃ tathāgatānāṃ teṣāṃ ca bodhisatvānāṃ viditaṃ bhavati / amuṣmin lokadhātuprasara evaṃcaryānugato bodhisatvo 'bhiṣekakālaprāpta iti / tatra bho jinaputrā daśabhyo digbhyo 'paryantebhyo lokadhātuprasarebhyo 'prameyāsaṃkhyeyāparyantā bodhisatvā yāvan navamībodhisatvabhūmipratiṣṭhitā āgatya taṃ bodhisatvam anuparivārya mahatīṃ pūjāṃ kṛtvā tam eva bodhisatvaṃ nirīkṣamāṇā daśasamādhiśatasahasrāṇi samāpadyante / abhiṣekabhūmiprāptānāṃ ca bodhisatvānāṃ

kāyebhyaḥ śrīvatsālaṃkārād vajrasvastikāt sarvamāraśatruvijayo nāmaikaikā mahāraśmir daśaraśmyasaṃkhyeyaśatasahasraparivārā niścarati niścarya daśa diśo 'vabhāsyāparyantāni prātihāryāṇi saṃdarśya tasya bodhisatvasya śrīvatsālaṃkāre vajrasvastika evāstaṃgacchati / samanantarād astamitāyāś ca tasyā raśmyāḥ śatasahasraguṇottarā tasya bodhisatvasya balasthāmābhivṛddhiḥ prajñāyate /

E

Atha khalu bho jinaputrāḥ sarvajñatābhijñāvatyo nāma raśmayas teṣāṃ tathāgatānām arhatāṃ samyaksaṃbuddhānām ūrṇākeśebhyo niścaranty asaṃkhyeyaparivārās tāḥ sarvāsu daśasu dikṣv aśeṣataḥ sarvalokadhātūn avabhāsya daśākāraṃ lokaṃ pradakṣiṇīkṛtya mahānti tathāgatavikurvitāni saṃdarśya bahūni bodhisatvakoṭiniyutaśatasahasrāṇi saṃcodya sarvabuddhakṣetraprasarān ṣaḍvikāraṃ saṃprakampya sarvāpāyacyutigatyupapattīḥ praśamya sarvamārabhavanāni dhyāmīkṛtya sarvatathāgatābhisaṃbodhivibuddhabuddhāsanāny upasaṃdarśya sarvabuddhaparṣanmaṇḍalavyūhaprabhāvaṃ nidarśya dharmadhātuparamān ākāśadhātuparyavasānān sarvalokadhātūn avabhāsya punar evāgatya taṃ sarvāvantaṃ bodhisatvaparṣatsaṃnipātam upary upari pradakṣiṇīkṛtya mahāvyūhān nidarśya tā raśmayas tasya bodhisatvasyottamāṅge 'staṃgacchanti / tatparivāraraśmayaś ca tathā saṃnipatitānāṃ teṣāṃ bodhisatvānāṃ śirassv antardhīyante sma / samanantarasaṃnipatitābhiś ca tābhī raśmibhis te bodhisatvā apratilabdhapūrvāṇi daśasamādhiśatasahasrāṇi pratilabhante / tāś ca raśmayas tulyakālaṃ tasya bodhisatvasyottamāṅge nipatitā bhavanti / sa ca bodhisatvo 'bhiṣikta ity ucyate samyaksaṃbuddhaviṣaye / daśabalaparipūryā tu samyaksaṃbuddha iti saṃkhyāṃ gacchati / tadyathāpi nāma bho jinaputrā yo rājñaś cakravartinaḥ putro jyeṣṭhaḥ kumāro 'gryamahiṣīprasūtaś cakravartirājalakṣaṇasamanvāgato bhavati taṃ rājā cakravartī divye hastisauvarṇe bhadrapīṭhe niṣādya / caturbhyo mahāsamudrebhyo vāry ānīya / upariratnavimānena dhāryamāṇena mahatā puṣpadhūpagandhadīpamālyavilepanacūrṇacīvaracchatradhvajapatākātūryatāḍāvacarasaṃgītivyūhena sauvarṇaṃ bhṛṅgāraṃ gṛhītvā tena vāriṇā taṃ kumāraṃ mūrdhany abhiṣiñcati / sama-

nantarābhiṣiktaś ca rājā kṣatriyo mūrdhābhiṣikta iti saṃkhyāṃ gacchati / daśakuśalakarmapathaparipūryā tu cakravartīti saṃjñāṃ pratilabhate / evam eva bho jinaputrāḥ samanantarābhiṣikto bodhisatvas tair buddhair bhagavadbhir mahājñānābhiṣekābhiṣikta ity ucyate / samyaksambuddhābhiṣekeṇa daśabalaparipūryā tu samyaksambuddha iti saṃkhyāṃ gacchati / ayaṃ bho jinaputrā bodhisatvasya mahājñānābhiṣeko yasyārthe bodhisatvo 'nekāni duṣkaraśatasahasrāṇy ārabhate / sa evam abhiṣikto 'prameyaguṇajñānavivardhito dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhita ity ucyate /

F

So 'syāṃ dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatvo dharmadhātusamudāgamaṃ ca (mots soulignés abrégés : &) yathābhūtaṃ prajānāti (abrégé : P.) / kāma & / rūpa & / ārūpya & / loka & / sarvasatva & / vijñāna & / saṃskṛtāsaṃskṛta & / ākāśa & / bhūtābhūtadeśanā & / nirvāṇa & / dṛṣṭikṛtakleśasamudāgamaṃ ca (abrégé : &) P. / lokadhātupravṛttinivṛtti & / śrāvakacaryā & / pratyekabuddhacaryā & / bodhisatvacaryā & / tathāgatabalavaiśāradyāveṇikabuddhadharmarūpakāyadharmakāya & / sarvākārasarvajñajñāna & / abhisambodhidharmacakrapravṛttisaṃdarśana & / samāsataḥ sarvadharmapraveśavibhaktinistīraṇa & P. / sa evaṃjñānānugatayā buddhyottari satvakāyanirmāṇaṃ ca P. (mots soulignés abrégés : &) / kleśa & / dṛṣṭikṛta & / lokadhātu & / dharmadhātu & / śrāvaka & / pratyekabuddha & / bodhisatva & / tathāgata & / sarvanirmāṇakalpākalpatāṃ ca P. / sarvabuddhādhiṣṭhānaṃ ca (abrégé : &) P. / dharma & / saṃgha & / karma & / kleśa & / kāla & / praṇidhāna & / pūjā & / caryā & / kalpa & / jñāna & P. / sa yānīmāni tathāgatānām arhatāṃ samyaksambuddhānāṃ sūkṣmapraveśajñānāni yad uta caryāsūkṣmapraveśajñānaṃ vā (abrégé : &) / cyutyupapatti & / janma & / abhiniṣkramaṇa & / abhisambodhi & / vikurvaṇa & / dharmacakrapravartana & / dharmadeśanā & / dharmavistara & / āyuḥpramāṇādhiṣṭhāna & / varṇarūpakāyasaṃdarśana & / sarvasatvavinayānatikramaṇa & / sarvalokadhātuspharaṇa & / sarvasatvacittacaritavyavalokana & / ekakṣaṇe tryadhvavyavalokana & / pūrvāntāparāntanir-

avaśeṣa & / sarvasatvacittacaritanānātvasamanta & / tathāgatabala-vaiśāradyabuddhadharmācintya & / tathāgataparinirvāṇa & / śāsanādhiṣṭhānasaddharmasthiti & / evaṃpramukhāny aprameyāsaṃkhyeyāni tathāgatānāṃ sūkṣmapraveśajñānāni tāni sarvāṇi P./sa yānīmāni tathāgatānām arhatāṃ samyaksambuddhānāṃ guhyasthānāni yad uta kāyaguhyaṃ vā (abrégé : &) vāg & citta & kālākālavicāraṇā & bodhisatvavyākaraṇa & satvasaṃgrahanigraha & vineyotsādanāvasāna & yathākālāvavādānuśāsanādhyupekṣaṇa & yānanānātvavyavasthāpana & satvacaryendriyavibhakti & satvakarmakriyāvatāra & bodhisatvacaryendriyavibhakti & caryābhisambodhisvabhāvaprabhāvānubodha & svabhāvābhisambodhyadhiṣṭhāna & avatārottāraṇa & ākarṣaṇasampreṣaṇa & sthānacaṅkramaṇaniṣadyāśayyāsanasaṃdarśana & āhāraparibhogakāyopakaraṇapratisevana & bhāṣitatūṣṇīṃbhāvadhyānavimokṣasamādhisamāpattisaṃdarśana & / evaṃpramukhāny aprameyāsaṃkhyeyāni tathāgatānāṃ guhyasthānāni tāni sarvāṇi P. / sa yānīmāni tathāgatānāṃ kalpapraveśasamavasaraṇajñānāni yad uta / ekakalpāsaṃkhyeyakalpasamavasaraṇatā (abrégé : &) / asaṃkhyeyakalpaikakalpa & / saṃkhyeyakalpāsaṃkhyeyakalpa & asaṃkhyeyakalpasaṃkhyeyakalpa & / cittakṣaṇakalpa & kalpacittakṣaṇa & / kalpākalpa & akalpakalpa & / sabuddhakakalpābuddhakakalpa & abuddhakakalpasabuddhakakalpa & / atītānāgatakalpapratyutpannakalpa & pratyutpannakalpātītānāgatakalpa & atītakalpānāgatakalpa & anāgatakalpātītakalpa & / dīrghakalpahrasvakalpa & hrasvakalpadīrghakalpa & / sarvakalpeṣu saṃjñākṛta & sarvasaṃjñākṛteṣu kalpa & / evaṃpramukhāny aprameyāny asaṃkhyeyāni kalpapraveśasamavasaraṇāni tāni sarvāṇi P. / sa yānīmāni tathāgatānām arhatāṃ samyaksambuddhānām avatārajñānāni yad uta vālapathāvatārajñānam vā (abrégé : &) paramāṇurajo & buddhakṣetrakāyābhisambodhi & satvakāyacittābhisambodhi & sarvatrānugatābhisambodhi & vyatyastacarisaṃdarśanāvatārajñānaṃ vā (abrégé : &) anuloma & pratiloma & cintyācintyalokavijñeyāvijñeya & śrāvakavijñeyapratyekabuddhavijñeyabodhisatvavijñeyatathāgatavijñeya & / tāni sarvāṇi P. / iti hi bho jinaputrā aprameyaṃ buddhānāṃ bhagavatāṃ jñānavaipulyam apramāṇam evāsyāṃ bhūmau sthitasya bodhisatvasyāvatārajñānam /

G

Sa khalu punar bho jinaputrā bodhisatva evam imāṃ bodhisatvabhūmim anugato 'cintyaṃ ca nāma (abrégé : &) bodhisatvavimokṣaṃ pratilabhate / anāvaraṇam & viśuddhivicayam & samantamukhāvabhāsam & tathāgatakośam & apratihatacakrānugatam & tryadhvānugatam & dharmadhātugarbham & vimuktimaṇḍalaprabhāsam & aśeṣaviṣayagamam & bodhisatvavimokṣaṃ pratilabhate / iti hi bho jinaputrā imān daśa bodhisatvavimokṣān pramukhān kṛtvāprameyāsaṃkhyeyāni bodhisatvavimokṣamukhaśatasahasrāṇi (abrégé : &) bodhisatvo 'syāṃ daśamyāṃ bodhisatvabhūmau pratiṣṭhitaḥ pratilabhate / evaṃ yāvat samādhi & dhāraṇī & abhijñābhinirhāra & pratilabhate / jñānāloka & vikurvaṇa & pratisaṃvinnirhāra & upāyaprajñāvikrīḍita & gambhīradharmanayapraveśa & mahākaruṇāvega & bodhisatvavaśitāpraveśa & pratilabhate /

H

Sa evaṃjñānānugatayā buddhyāpramāṇānugatena smṛtikauśalyena samanvāgato bhavati / sa daśabhyo digbhyo 'prameyāṇāṃ buddhānāṃ bhagavatāṃ sakāśād ekakṣaṇalavamuhūrtenāpramāṇān mahādharmāvabhāsān mahādharmālokān mahādharmameghān sahate sampratīcchati svīkaroti saṃdhārayati / (passage souligné abrégé : &) tadyathāpi nāma bho jinaputrāḥ sāgaranāgarājameghavisṛṣṭo mahān apskandho na sukaro 'nyena pṛthivīpradeśena soḍhuṃ vā sampratyeṣituṃ vā svīkartuṃ vā saṃdhārayituṃ vā (mots soulignés abrégés : S.) anyatra mahāsamudrāt / evam eva bho jinaputrā ye te tathāgatānāṃ bhagavatāṃ guhyānupraveśā yad uta mahādharmāvabhāsā mahādharmālokā mahādharmameghās te na sukarāḥ sarvasatvaiḥ sarvaśrāvakapratyekabuddhaiḥ S. prathamāṃ bhūmim upādāya yāvan navamībhūmipratiṣṭhitair api bodhisatvais tān bodhisatvo 'syāṃ dharmameghāyāṃ bodhisatvabhūmau sthitaḥ sarvān sahate sampratīcchati svīkaroti saṃdhārayati (abrégé : SS.) / tadyathāpi nāma bho jinaputrā mahāsamudra ekasyāpi mahābhujaṃgendrasya mahāmeghān SS. dvayor api trayāṇām api yāvad aparimāṇānām api bhujaṃgendrāṇām ekakṣaṇalavamuhūrtenāprameyān mahāmeghān SS. / tat kasya hetoḥ /

apramāṇavipulavistīrṇatvān mahāsamudrasya / evam eva bho jinaputrā asyāṃ dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatva ekasyāpi tathāgatasya sakāśād & dvayor api trayāṇām api yāvad aparimāṇānām api tathāgatānāṃ sakāśād & / tata ucyata iyaṃ bhūmir dharmamegheti / vimukticandro bodhisatva āha / śakyaṃ punar bho jinaputra saṃkhyāṃ kartuṃ kiyatāṃ tathāgatānām antikebhyo bodhisatva & / vajragarbho bodhisatva āha / na sukarā bho jinaputra saṃkhyā kartuṃ gaṇanānirdeśena / iyatāṃ tathāgatānām antikebhyo bodhisatva & / api tu khalv aupamyaṃ kariṣyāmi / tadyathāpi nāma bho jinaputra daśasu dikṣu daśabuddhakṣetrānabhilāpyakoṭiniyutaśatasahasraparamāṇurajaḥsamāsu lokadhātuṣu yāvat satvadhātuniravaśeṣayogena saṃvidyate / tata ekaḥ satvaḥ śrutagrahaṇadhāraṇīpratilabdho bhavet tathāgatānāṃ upasthāyako mahāśrāvako 'gryaḥ śrutadharāṇām / tadyathāpi nāma bhagavato vajrapadmottarasya tathāgatasyārhataḥ samyaksambuddhasya mahāvijayo nāma bhikṣur evaṃrūpeṇa śrutakauśalyabalādhānena sa ekaḥ satvaḥ samanvāgato bhavet / yathā ca sa ekaḥ satvas tathā niravaśeṣāsu sarvāsu lokadhātuṣu te sarve satvāḥ samanvāgatā bhaveyur yac caikenodgṛhītaṃ syān na dvitīyena / tat kiṃ manyase bho jinaputra bahutaraṃ teṣāṃ aprameyāpramāṇaṃ vā śrutakauśalyaṃ bhavet / vimukticandro bodhisatva āha / bahu bho jinaputrāpramāṇaṃ tat teṣāṃ sarvasatvānāṃ śrutakauśalyaṃ bhavet / vajragarbho bodhisatva āha / ārocayāmi te bho jinaputra prativedayāmi / yaṃ dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatva ekakṣaṇalavamuhūrtenaikasyaiva tāvat tathāgatasya sakāśād dharmadhātutryadhvakośaṃ nāma mahādharmāvabhāsālokamegham SS. / yasya mahādharmāvabhāsālokameghasaṃdhāraṇakauśalyasya tat pūrvakaṃ śrutakauśalyaṃ (suit le passage placé entre deux astérisques dans la section K, bhūmi 8) / yathā caikasya tathāgatasya sakāśāt tathā daśasu dikṣu yāvanti tāsu pūrvikāsu lokadhātuṣu paramāṇurajāṃsi saṃvidyante / tāvatāṃ samyaksambuddhānāṃ tato 'pi bhūya uttary aprameyāṇāṃ tathāgatānāṃ sakāśād ekakṣaṇalavamuhūrtena dharmadhātutryadhvakośaṃ nāma mahādharmāvabhāsālokamegham SS. / tata ucyata iyaṃ bhūmir dharmamegheti / punar aparaṃ bho jinaputra dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatvaḥ svapra-

ṇidhānabalādhānato mahākṛpākaruṇāmegham samutthāpya mahādharmāvabhāsagarjanam abhijñāvidyāvaiśāradyavidyudvidyotitaṃ mahāraśmimārutasamīritaṃ mahāpuṇyajñānaghanābhrajālasaṃchannaṃ vividhakāyaghanāvartasaṃdarśanaṃ mahādharmanirnādanaṃ namuciparṣadvidrāvaṇam ekakṣaṇalavamuhūrtena daśasu dikṣu yāvanti tāsu lokadhātuṣu tāni paramāṇurajāṃsi saṃvidyante tāvanti lokadhātukoṭinayutaśatasahasrāṇi spharitvā tebhyo 'pi bhūyo 'prameyāṇi lokadhātukoṭinayutaśatasahasrāṇi spharitvā mahāmṛtakuśaladhārābhipravarṣaṇena yathāśayataḥ satvānām ajñānasamutthitāḥ sarvakleśarajojvālāḥ praśamayati / tata ucyata iyaṃ bhūmir dharmamegheti / punar aparaṃ bho jinaputra dharmameghāyāṃ bodhisatva ekasyām api lokadhātau * tuṣitavarabhavanavāsam upādāya cyavanācaṅkramaṇagarbhasthitijanmābhiniṣkramaṇābhisambodhyadhyeṣaṇamahādharmacakrapravartanamahāparinirvāṇabhūmir iti sarvatathāgatakāryam adhitiṣṭhati yathāśayeṣu satveṣu yathāvaineyikeṣu * / evaṃ dvayor api yāvad yāvanti tāsu lokadhātuṣu paramāṇurajāṃsi saṃvidyante tato 'pi bhūyo 'prameyeṣu lokadhātukoṭiniyutaśatasahasreṣu (suit le passage placé entre deux astérisques) /

I

Sa evaṃjñānavaśitāprāptaḥ suviniścitamahājñānābhijña ākāṅkṣan (abrégé : A.) saṃkliṣṭāyā lokadhātoḥ pariśuddhatām adhitiṣṭhati / pariśuddhāyā lokadhātoḥ saṃkliṣṭatām adhitiṣṭhati / A. saṃkṣiptāyā lokadhātor vistīrṇatām adhitiṣṭhati (abrégé : AD.) / vistīrṇāyāḥ saṃkṣiptatām AD. / evaṃ vipulamahadgatāpramāṇasūkṣmaudārikavyatyastāvamūrdhasamatalādīnāṃ sarvalokadhātūnāṃ vṛṣabhatayānantam abhinirhāram AD. / A. ekasmin paramāṇurajasy ekām api lokadhātuṃ sarvāvatīṃ sacakravāḍaparikhām AD. / tac ca paramāṇurajo na vardhayati tāṃ ca kriyām ādarśayati (abrégé : &) / dve 'pi tisro 'pi catasro 'pi pañcāpi yāvad anabhilāpyā api lokadhātūr ekasmin paramāṇurajasi sarvāḥ sacakravāḍaparikhā AD. & / A. ekasyāṃ lokadhātau dvilokadhātuvyūham ādarśayati / A. yāvad anabhilāpyalokadhātuvyūham ādarśayati / A. ekalokadhātuvyūhaṃ dvayor lokadhātvor ādarśayati / yāvad anabhilāpyāsu lokadhātuṣv ādarśayati / A. yāvad anabhilāpyāsu lokadhātuṣu yaḥ satvadhātus tam ekasyāṃ lokadhātau

saṃdadhāti na ca satvān viheṭhayati (abrégé : &) / A. ekasyāṃ lokadhātau yāvān satvadhātus tam anabhilāpyāsu lokadhātuṣu & / A. anabhilāpyalokadhātugatān satvān ekavālapathe & / A. ekavālapatha ekaṃ sarvabuddhaviṣayavyūham ādarśayati / A. yāvad anabhilāpyān sarvākārabuddhaviṣayavyūhān ādarśayati / A. yāvanty anabhilāpyāsu lokadhātuṣu paramāṇurajāṃsi tāvata ātmabhāvān ekakṣaṇalavamuhūrtena nirmimīte / ekaikasmiṃś cātmabhāve tāvata eva pāṇīn saṃdarśayati / taiś ca pāṇibhir daśasu dikṣu buddhapūjāyāṃ prayujyate / ekaikena ca pāṇinā gaṅgānadīvālikāsamān puṣpapuṭāṃs teṣāṃ buddhānāṃ bhagavatāṃ kṣipati / yathā puṣpāṇām evaṃ gandhānāṃ mālyānāṃ vilepanānāṃ cūrṇānāṃ cīvarāṇāṃ chatrāṇāṃ dhvajānāṃ patākānām evaṃ sarvavyūhānām / ekaikasmiṃś ca kāye tāvanty eva śirāṃsy AD. / ekaikasmiṃś ca śirasi tāvatīr eva jihvā AD. / tābhis teṣāṃ buddhānāṃ bhagavatāṃ varṇaṃ bhāṣate / cittotpāde ca daśadikspharaṇaṃ gacchati / cittakṣaṇe cāpramāṇā abhisambodhīr yāvan mahāparinirvāṇavyūhān AD. / apramāṇakāyatāṃ ca tryadhvatāyām AD. / svakāye cāpramāṇānāṃ buddhānāṃ bhagavatām aprameyān buddhakṣetraguṇavyūhān AD. / sarvalokadhātusaṃvartavivartavyūhāṃś ca svakāye AD. / sarvā vātamaṇḍalīś caikaromakūpād utsṛjati / na ca satvān viheṭhayati / A. caikām apskandhaparyantāṃ lokadhātum AD. / tasyāṃ ca mahāpadmam AD. / tasya ca mahāpadmasya prabhāvabhāsavyūhenānantā lokadhātūḥ spharati / tatra ca mahābodhivṛkṣam ādarśayati / yāvat sarvākāravaropetaṃ sarvajñatvaṃ saṃdarśayati / svakāye daśadiṅmaṇividyuccandrasūryaprabhā yāvat sarvāvabhāsaprabhā AD. / ekamukhavātena caikaikasyā diśaḥ pratidiśam anantā lokadhātūḥ kampayati / na ca satvān uttrāsayati / daśadiśaṃ ca vātasaṃvartanīṃ tejaḥsaṃvartanīm apsaṃvartanīm AD./ sarvasatvāṃś ca A. yathābhiprāyaṃ rūpāśrayālaṃkṛtān AD. / svakāye ca tathāgatakāyam AD. tathāgatakāye ca svakāyam AD. / tathāgatakāye svabuddhakṣetram AD. svabuddhakṣetre ca tathāgatakāyam AD./ iti hi bho jinaputra dharmameghāyāṃ bodhisatvabhūmau pratiṣṭhito bodhisatva imāni cānyāni cāprameyāsaṃkhyeyāni ṛddhivikurvaṇakoṭinayutaśatasahasrāṇy ādarśayati / [1]

1. Comparer le texte pareil du Vimalakīrtinirdeśa, ch. VI, Eastern Buddhist III, 4 : « a bodhisattva can manifest in a single pore of his skin all the lands in all the ten quarters, even the sun, moon and stars », etc.

J

Atha khalu tasyāḥ parṣadaḥ keṣāṃcid bodhisatvānāṃ keṣāṃcid devanāgayakṣagandharvāsuragaruḍakiṃnaramahoragaśakrabrahmalokapālamaheśvaraśuddhāvāsānām etad abhavad yadi tāvad bodhisatvasyaivam apramāṇa ṛddhyabhisaṃskāragocaras tathāgatānāṃ punaḥ kiṃrūpo bhaviṣyatīti / atha khalu vimukticandro bodhisatvas tasyāḥ parṣadaś cittāśayavicāram ājñāya vajragarbhaṃ bodhisatvam etad avocat / saṃśayitā vateyaṃ bho jinaputra parṣat sādhv asyāḥ saṃśayacchityarthaṃ kiṃcinmātraṃ bodhisatvavyūhaprātihāryaṃ saṃdarśaya / atha khalu vajragarbho bodhisatvas tasyāṃ velāyāṃ sarvabuddhakṣetrakāyasvabhāvasaṃdarśanaṃ nāma bodhisatvasamādhiṃ samāpadyate / samanantarasamāpanne vajragarbhe bodhisatve sarvabuddhakṣetrakāyasvabhāvasaṃdarśanaṃ bodhisatvasamādhim atha tāvad eva sā sarvāvatī bodhisatvaparṣat sā ca devanāgayakṣa ... etc. jusque : śuddhāvāsaparṣad vajragarbhasya bodhisatvasya kāyāntarībhūtam ātmānaṃ saṃjānīte sma tatra ca buddhakṣetram abhinirvṛttaṃ saṃjānīte sma / tasmiṃś ca buddhakṣetre ya ākāravyūhās te na sukarāḥ paripūrṇayāpi kalpakoṭyā prabhāvayitum / tatra ca bodhivṛkṣaṃ daśatrisāhasraśatasahasraviṣkambhaskandhaṃ paripūrṇatrisāhasrakoṭivipulāpramāṇaviṭapodviddhaśikharaṃ tadanurūpaṃ ca tasmin bodhimaṇḍe siṃhāsanavaipulyaṃ tatra sarvābhijñāmatirājaṃ nāma tathāgataṃ bodhimaṇḍavaragataṃ samapaśyat / iti hi yāvantas tatra vyūhāḥ saṃdṛśyante te na sukarāḥ paripūrṇayāpi kalpakoṭyā prabhāvayitum / sa idaṃ mahāprātihāryaṃ saṃdṛśya tāṃ sarvāvatīṃ bodhisatvaparṣadaṃ tāṃ ca devanāga ... etc. jusque : śuddhāvāsaparṣadaṃ punar eva yathāsthāne sthāpayāmāsa / atha khalu sā sarvāvatī parṣad āścaryaprāptā tūṣṇīṃbhūtā tam eva vajragarbhaṃ bodhisatvaṃ nidhyāyantī sthitābhūt / atha khalu vimukticandro bodhisatvo vajragarbhaṃ bodhisatvam etad avocat / āścaryam idaṃ bho jinaputrādbhutaṃ yāvad acintyopamasya samādher nimeṣavyūhaprabhāvaḥ / tat ko nāmāyaṃ bho jinaputra samādhiḥ / vajragarbho bodhisatva āha / sarvabuddhakṣetrakāyasvabhāvasaṃdarśano nāmāyaṃ bho jinaputra samādhiḥ / vimukticandro bodhisatva āha / kaḥ punar bho jinaputrāsya samādher gocaraviṣayavyūhaḥ / vajragarbho bodhisatva āha / ākā-

ṅkṣan bho jinaputra bodhisatvo 'sya samādheḥ suparibhāvitatvād gaṅgānadīvālikāsamalokadhātuparamāṇurajaḥsamāni daśabuddhakṣetrāṇi svakāya ādarśayed ato vā bhūya uttari / īdṛśānāṃ bho jinaputra bodhisatvasamādhīnāṃ dharmameghāyāṃ bodhisatvabhūmau sthito bodhisatvo bahūni śatasahasrāṇi pratilabhate / tena tasya bodhisatvasya yāvad yauvarājyaprāptair api bodhisatvaiḥ sādhumatībodhisatvabhūmau pratiṣṭhitair (abrégé : Y.) na sukaraḥ kāyaḥ kāyakarma vā jñātum (abrégé : &) / na sukarā vāg vākkarma vā & na sukaraṃ mano manaskarma vā & na sukararddhir & na sukaraṃ tryadhvavilokitaṃ & na sukaraḥ samādhigocarānupraveśo & na sukaro jñānaviṣayo & na sukaraṃ vimokṣavikrīḍitaṃ & na sukaraṃ nirmāṇakarma vādhiṣṭhānakarma vā prabhāvakarma vā & na sukaraṃ yāvat samāsataḥ kramotkṣepanikṣepakarmāpi & Y. / evam apramāṇā bho jinaputreyaṃ dharmameghā bodhisatvabhūmiḥ samāsanirdeśato vistaraśaḥ punar asaṃkhyeyakalpaśatasahasranirdeśāparyantākārato draṣṭavyā / vimukticandro bodhisatva āha / kīdṛśo bho jinaputra tathāgatagocaraviṣayapraveśo yatredaṃ bodhisatvānāṃ caryāviṣayādhiṣṭhānam evam apramāṇam / vajragarbho bodhisatva āha / tadyathāpi nāma syād bho jinaputra kaścid eva puruṣaś cāturdvīpikāyā lokadhātor dvau trīn vā kolāsthimātrān pāṣāṇān gṛhītvaivaṃ vadet / kiyatī nu khalu sā pṛthivīdhātur aparyantāsu lokadhātuṣv itaḥ pāṣāṇebhyo mahadgatatayā vāpramāṇatveneti / īdṛśam idaṃ mama tvadvacanaṃ pratibhāti / yas tvam apramāṇajñāninām tathāgatānām arhatāṃ samyaksambuddhānāṃ dharmatāṃ bodhisatvadharmatayā tulayasi / api tu khalu punar bho jinaputra yathā cāturdvīpikāyā lokadhātoḥ parīttā pṛthivīdhātur yodgṛhītāpramāṇāvaśiṣṭā / evam eva bho jinaputrāsyā eva tāvad dharmameghāyā bodhisatvabhūmer aprameyān kalpān nirdiśyamānāyāḥ pradeśamātraṃ nirdiṣṭaṃ syāt / kaḥ punar vādas tathāgatabhūmeḥ / ārocayāmi te bho jinaputra prativedayāmi / ayaṃ me tathāgataḥ purataḥ sthitaḥ sākṣibhūtaḥ / sa ced bho jinaputra daśasu dikṣv ekaikasyāṃ diśy aparyantalokadhātuparamāṇurajaḥsamāni buddhakṣetrāṇy evaṃbhūmiprāptair bodhisatvaiḥ pūrṇāni bhaveyur yathekṣuvanaṃ vā naḍavanaṃ vā veṇuvanaṃ vā tilavanaṃ vā śālivanaṃ vā teṣām aparyantakalpābhinirhṛto bodhisatvacaryābhinirhāras tathāgatasyaikakṣaṇajñānaprasṛtasya tathāgataviṣayasya

(suit le passage placé entre deux astérisques dans la section K, 8[me] bhūmi) / iti hi bho jinaputraivaṃjñānānugato bodhisatvas tathāgatādvayakāyavākcitto bodhisatvasamādhibalaṃ ca notsṛjati buddhadarśanapūjopasthānaṃ ca karoti / sa ekaikasmin kalpe 'paryantāṃs tathāgatān sarvākārābhinirhārapūjābhiḥ pūjayati / audārikānugatayā pūjayā teṣāṃ ca buddhānāṃ bhagavatām adhiṣṭhānāvabhāsaṃ sampratīcchati / sa bhūyasyā mātrayāsaṃhāryo bhavati dharmadhātuvibhaktiparipṛcchānirdeśaiḥ / anekān kalpān anekāni kalpaśatāni ... etc. jusque : anekāni kalpakoṭinayutaśatasahasrāṇi / tadyathāpi nāma bho jinaputra divyakarmārakṛtaṃ mahābharaṇopacāraṃ mahāmaṇiratnapratyuptaṃ vaśavartino devarājasyottamāṅge kaṇṭhe vābaddham asaṃhāryaṃ bhavati tadanyair divyamānuṣyakair ābharaṇavibhūṣaṇopacāraiḥ / evam eva bho jinaputra bodhisatvasyemāṃ daśamīṃ dharmameghāṃ bodhisatvabhūmim anuprāptasya te bodhisatvajñānopacārā asaṃhāryā bhavanti sarvasatvaiḥ sarvaśrāvakapratyekabuddhaiḥ prathamāṃ bodhisatvabhūmim upādāya yāvan navamīṃ bodhisatvabhūmim anuprāptair bodhisatvaiḥ / asyāṃ ca bodhisatvabhūmau sthitasya bodhisatvasya jñānāvabhāsaḥ satvānāṃ yāvat sarvajñajñānāvatārāya saṃvartate 'saṃhāryas tadanyair jñānāvabhāsaiḥ / tadyathāpi nāma bho jinaputra maheśvarasya devarājasyābhātikrāntā bhavati sarvopapattyāyatanāni satvānāṃ ca kāyāśrayān prahlādayati / evam eva bho jinaputra bodhisatvasyāsyāṃ daśamyāṃ dharmameghāyāṃ bodhisatvabhūmau sthitasya jñānābhāsaṃhāryā bhavati sarvaśrāvakapratyekabuddhaiḥ prathamāṃ bodhisatvabhūmim upādāya yāvan navamībodhisatvabhūmipratiṣṭhitair bodhisatvair yāvat sarvajñajñānadharmatāyāṃ ca satvān pratiṣṭhāpayati / sa khalu punar bho jinaputra bodhisatva evaṃjñānānugato buddhair bhagavadbhis tryadhvajñānaṃ ca saṃśrāvyate / dharmadhātuprabhedajñānaṃ ca sarvalokadhātuspharaṇaṃ ca sarvalokadhātvavabhāsādhiṣṭhānaṃ ca sarvasatvakṣetradharmaparijñānaṃ ca sarvasatvacittacaritānupraveśajñānaṃ ca sarvasatvayathākālaparipākajñānaṃ ca vinayānatikramaṇaṃ ca sarvadharmapravicayavibhaktijñānakauśalyaṃ ca samāsato yāvat sarvajñajñānāpramāṇatā ca saṃśrāvyate // tasya daśabhyaḥ pāramitābhyo jñānapāramitātiriktatamā bhavati na ca pariśeṣāsu na samudāgacchati yathābalaṃ yathābhajamānam / iyaṃ bho jinaputra

bodhisatvasya dharmameghā nāma daśamī bodhisatvabhūmiḥ samāsanirdeśato vistaraśaḥ punar asaṃkhyeyāparyantakalpanirdeśaniṣṭhāto 'nugantavyā / yasyāṃ pratiṣṭhito bodhisatvo bhūyastvena maheśvaro bhavati devarājaḥ kṛtī prabhuḥ satvānāṃ sarvaśrāvakapratyekabuddhabodhisatvapāramitopadeśeṣv asaṃhāryo dharmadhātuvibhaktiparipṛcchānirdeśaiḥ / yac ca kiñcit ... 3 P, l. 4 etc. jusqu'à la fin de la 3[me] bhūmi. On doit remplacer ici « śatasahasram » par « daśabuddhakṣetrāṇabhilāpyakoṭīnayutaśatasahasraparamāṇurajaḥsama ». Dharmameghā nāma bodhisatvabhūmir daśamī //

PARĪNDANĀPARIVARTA

A

Imās tāḥ khalu punar bho jinaputrā daśa bodhisatvabhūmayaḥ samāsanirdeśato nirdiṣṭā vistaraśaḥ punar aparyantakalpanirdeśaniṣṭhāto 'nugantavyāḥ / yā atītānāgatapratyutpannair buddhair bhagavadbhir bhāṣitāś ca bhāṣiṣyante ca bhāṣyante ca // tāḥ khalu punar bho jinaputraitā daśa bodhisatvabhūmayaḥ sarvākārasarvajñajñānānugatā draṣṭavyā anupūrvābhimukhatvāt / tadyathāpi nāma bho jinaputrānavataptahradaprabhavaṃ pravahad vāri caturbhir mahānadīsrotomukhair jambūdvīpaṃ saṃtarpyākṣayaṃ bhūyo vivṛddham aprameyāṇāṃ satvānām upakārībhūtaṃ yāvan mahāsamudram arpayati tac ca vāry ādita eva mahāsāgarābhimukham / evam eva bho jinaputra bodhicittamahāhradaprabhavaṃ pravahat kuśalamūlavāri mahāpraṇidhānanadīsrotomukhaiś caturbhiḥ saṃgrahavastubhiḥ sarvasatvadhātuṃ saṃtarpyākṣayaṃ bhūya uttari vivṛddham [1] aprameyāṇāṃ satvāṇām upakārībhūtaṃ yāvat sarvākārasarvajñajñānamahāsamudram arpayati tac ca kuśalamūlavāry ādita eva sarvajñatāmahāsāgarābhimukham /

B

Tāḥ khalu bho jinaputraitā daśa bhūmayo buddhajñānaṃ pratītya prajñāyante / tadyathāpi nāma bho jinaputra mahāpṛthivīṃ pratītya

1. MS. de Cambridge (867.2) : uttare vivṛddhe.

daśa mahāratnaparvatarājāḥ prajñāyante / tadyathā himavān parvatarājo gandhamādano vaidalya (var. : vaipulya ; le traducteur japonais suivant Kumārajīva et Buddhabhadra rend par : khadiraka) ṛṣigirir yugaṃdharo 'śvakarṇagirir nimindharaś cakravāḍaḥ ketumān sumeruś ca mahāparvatarājaḥ / tatra bho jinaputra tadyathāpi nāma himavān parvatarāja ākaraḥ sarvabhaiṣajyajātīnām aparyantaḥ sarvabhaiṣajyajātigrahaṇatayā / evam eva bho jinaputra (abrégé : E.) pramuditāyāṃ bodhisatvabhūmau sthito bodhisatva ākaro bhavati sarvalaukikakāvyaśāstramantravidyāsthānānām aparyantaḥ sarvalaukikakāvyaśāstramantravidyopāyena // tadyathāpi nāma bho jinaputra (abrégé : T.) gandhamādano mahāparvatarāja ākaraḥ sarvagandhajātīnām aparyantaḥ sarvagandhajātigrahaṇena / E. vimalāyāṃ bodhisatvabhūmau sthito bodhisatva ākaro bhavati (abrégé : B.) sarvabodhisatvaśīlasaṃvaracāritragandhānām aparyantaḥ sarvabodhisatvaśīlasaṃvaracāritragandhasaṃgrahaṇena // T. vaidalyo mahāparvatarājaḥ śuddho ratnamaya ākaraḥ (abrégé : M.) sarvaratnajātīnām aparyantaḥ sarvalaukikaratnajātigrahaṇena / E. prabhākaryām B. sarvalaukikadhyānābhijñāvimokṣasamādhisamāpattīnām aparyantaḥ sarvalaukikadhyānābhijñāvimokṣasamādhisamāpattiparipṛcchānirdeśaiḥ (abrégé : P.) // T. ṛṣigirir M. pañcābhijñānāṃ ṛṣīṇām aparyantaḥ pañcābhijñarṣigaṇanayā / E. arciṣmatyām B. sarvamārgāmārgāntarāvatāranirdeśaviśeṣajñānānām aparyantaḥ sarvamārgāmārgāntaraviśeṣajñānaparipṛcchānirdeśaiḥ // T. yugaṃdharo M. sarvayakṣamaharddhikānām aparyantaḥ sarvayakṣamaharddhikagaṇanayā / E. sudurjayāyām B. sarvābhijñarddhivikurvaṇaprātihāryāṇām aparyantaḥ sarvābhijñarddhivikurvaṇaprātihārya P. // T. aśvakarṇagirir M. sarvaphalajātīnām aparyantaḥ sarvaphalajātigrahaṇena / E. abhimukhyām B. pratītyasamutpādāvatāranirdeśānām aparyantaḥ śrāvakaphalābhisamaya P. // T. nimindharo M. sarvanāgamaharddhikānām aparyantaḥ sarvanāgamaharddhikagaṇanayā / E. dūraṃgamāyām B. upāyaprajñānirdeśānām aparyantaḥ pratyekabuddhaphalābhisamaya P. // T. cakravāḍo M. vaśībhūtānām aparyanto vaśībhūtagaṇanayā / E. acalāyām B. sarvabodhisatvavaśitābhinirhārāṇām aparyanto lokadhātuvibhakti P. // T. ketumān M. asuramaharddhikānām aparyanto 'suramaharddhikagaṇanayā / E. sādhumatyām B. sarvasatvapravṛtti-

nivṛttijñānopacārāṇām aparyantaḥ sarvajagatsambhavavibhava P. // T. sumerur M. sarvadevamaharddhikānām aparyantaḥ sarvadevamaharddhikagaṇanayā / E. dharmameghāyām B. tathāgatabalavaiśāradyāveṇikabuddhadharmāṇām aparyanto buddhakāryasaṃdarśana P. // yathā khalu punar ime bho jinaputra daśa mahāratnaparvatā mahāsamudrasambhūtā mahāsamudraprabhāvitāḥ / E. imā api daśa bhūmayaḥ sarvajñatāsambhūtāḥ sarvajñatāprabhāvitāḥ /

C

T. mahāsamudro daśabhir ākāraiḥ saṃkhyāṃ gacchaty asaṃhāryatayā / katamair daśabhir yad utānupūrvanimnataś ca mṛtakuṇapāsaṃvāsataś cānyavārisaṃkhyātyajanataś caikarasataś ca bahuratnataś ca gambhīraduravagāhataś ca vipulāpramāṇataś ca mahābhūtāvāsataś ca sthitavelānatikramaṇataś ca sarvameghavārisampratyeṣaṇātṛptitaś ca / E. bodhisatvacaryā daśabhir ākāraiḥ saṃkhyāṃ gacchaty asaṃhāryatayā / katamair daśabhir yad uta pramuditāyāṃ bodhisatvabhūmau (abrégé : &) anupūrvamahāpraṇidhānābhinirhāranimnataḥ / vimalāyām & dauḥśīlyamṛtakuṇapāsaṃvāsataḥ / prabhākaryām & laukikaprajñaptisaṃkhyātyāgataḥ / arciṣmatyām & buddhābhedyaprasādaikarasataḥ / sudurjayāyām & apramāṇopāyābhijñālokakriyābhinirhārabahuratnataḥ / abhimukhyām & pratītyasamutpādapratyavekṣaṇaduravagāhagāmbhīryataḥ / dūraṃgamāyām & buddhipravicayakauśalyavipulāpramāṇataḥ / acalāyām & mahāvyūhābhinirhārasaṃdarśanamahābhūtāvāsataḥ / sādhumatyām & gambhīravimokṣajagaccaritayathāvatprativedhasthitavelānatikramaṇataḥ / dharmameghāyām & sarvatathāgatadharmāvabhāsamahāmeghavārisampratyeṣaṇātṛptitaḥ. /

D

T. mahāmaṇiratnaṃ yadā daśa ratnagotrāṇy atikramyābhyutkṣiptaṃ ca bhavati kuśalakarmārasuparitāpitaṃ ca suparipiṇḍitaṃ ca supariśodhitaṃ ca suparyavadāpitaṃ ca sunirviddhaṃ ca ratnasūtrasvāviddhaṃ coccavaiḍūryamaṇiratnadaṇḍadhvajāgrāvaropitaṃ ca sarvāvabhāsapramuktaṃ ca rājānujñātaṃ ca bhavati / tadā sarvasatvānāṃ sarvaratnasaṃgrahāya pratyupasthitaṃ bhavati / E. yadā

bodhisatvānāṃ sarvajñatāratnacittotpādo daśāryaratnagotrāṇy atikramyotpanno bhavati dhutaguṇasaṃlekhaśīlavratatapaḥsuparitāpitaś ca dhyānasamādhisamāpattisuparipiṇḍitaś ca mārgāṅgākārasupariśodhitaś copāyābhijñāsuparyavadāpitaś ca pratītyasamutpādasunirviddhaś copāyaprajñāvicitraratnasūtrasvāviddhaś ca vaśitāmahāvaiḍūryamaṇiratnadaṇḍadhvajāgrāvaropitaś ca satvacaritapratyavekṣaṇaśrutajñānāvabhāsasamprayuktaś ca tathāgatadharmarājasamyaksambuddhajñānābhiṣekānugataś ca bhavati / tadā sarvasatvānāṃ sarvabuddhakāryaratnasaṃgrahāya pratyupasthito bhavati tadā ca sarvajña ity ākhyāyate /

E

Ayaṃ khalu punar bho jinaputra bodhisatvacaryāsamudānayanaḥ sarvākārasarvajñajñānaguṇasamcayo dharmamukhaparivarto (abrégé : &) nānavaropitakuśalamūlānāṃ satvānāṃ śravaṇāvabhāsam āgamiṣyati / vimukticandro bodhisatva āha / yeṣāṃ punar bho jinaputrāyam & śravaṇāvabhāsam āgamiṣyati te kiyatā puṇyopacayena samanvāgatā bhaviṣyanti / vajragarbho bodhisatva āha / yāvān bho jinaputra sarvajñajñānasya prabhāvas tāvān sarvajñatācittotpādasaṃgrahālambanāt puṇyopacayaḥ syād yāvān sarvajñatācittotpādasaṃgrahālambanataḥ puṇyopacayas tāvān evāsya dharmamukhaparivartasyābhimukhaḥ puṇyopacayo 'nugantavyaḥ / tat kasya hetoḥ / na hi bho jinaputra śakyam anyatra bodhisatvenāyam & śrotuṃ vādhimoktuṃ vā pratyetuṃ vodgrahītuṃ vā dhārayituṃ vā saṃdhārayituṃ vā / kaḥ punar vādo bhāvanākāraprayogodyoganiṣpādaneṣu / tasmāt tarhi bho jinaputra sarvajñajñānamukhānugatās te saṃdhārayitavyā ya imaṃ sarvajñajñānaguṇasaṃcayadharmamukhaparivartaṃ śroṣyanti śrutvā cādhimokṣyante 'dhimucya cādhārayiṣyanti bhāvanākāreṇa prayokṣyante / atha khalu tasyāṃ velāyāṃ buddhānubhāvena dharmatāpratilambhena ca (abrégé : &) daśadiglokadaśabuddhakśetrakoṭiparamāṇurajaḥsamā lokadhātavaḥ ṣaḍvikāram aṣṭādaśamahānimittam akampanta prākampanta samprākampanta / acalan prācalan samprācalan / avedhanta prāvedhanta samprāvedhanta / araṇan prāraṇan samprāraṇan / akṣubhyan prākṣubhyan samprākṣubhyan / agarjan prāgarjan samprāgarjan / & divyāś ca puṣpagandhamālyameghā

abhiprāvarṣan / divyāś ca vastrameghā divyāś cūrṇameghā divyā ratnameghā (abrégé : D.M.) D. ābharaṇa M.D. chatra M.D. dhvaja M.D. patākā M. abhiprāvarṣan / divyaṃ ca sūryacakrātmabhāvamaṇḍalamaṇirājasumerumeghavarṣam abhiprāvarṣan / divyaṃ ca sarvarutaravitavādyamaṇirājasumerumeghavarṣam abhiprāvarṣan (abrégé : MA.) / divyaṃ ca jāmbūnadakanakavarṇaprabhāmaṇḍala MA. / divyāś ca tūryatāḍāvacarasaṃgītimeghā nadanti sma / divyasamatikrāntāḥ sarvajñatābhūmyabhiṣṭavasaṃgītimeghā nadanti sma / yathā cāsyāṃ lokadhātau cāturdvīpikāyāṃ paranirmitavaśavartino devarājasya vimāne maṇiratnagarbhaprāsāde tathā sarvalokadhātuṣu daśa diśaḥ spharitvcyam eva dharmadeśanā sarvatraiva pravartate sma / & daśabhyo digbhyo daśabuddhakṣetrakoṭiparamāṇurajaḥsamānāṃ lokadhātūnāṃ pareṇa daśabuddhakṣetrakoṭiparamāṇurajaḥsamā bodhisatvā āgacchanti daśadiśaṃ spharantas te cāgatyaivam āhuḥ / sādhu sādhu bho jinaputra yas tvam imāṃ bodhisatvabhūmidharmatāṃ sūcayasi / vayam api bho jinaputra sarve vajragarbhasamanāmakā eva vajraśrīnāmikābhyo nānālokadhātubhya ihāgatā vajradhvajanāmakānāṃ tathāgatānām antikebhyaḥ / sarvāsu ca tāsu lokadhātuṣv iyam eva dharmadeśanā pravartate buddhānubhāvenaivaṃrūpāsv eva parṣatsu / ebhir eva padair ebhir eva vyaṃjanair ebhir eva niruktair etam evārtham abhilaṣadbhir anūnam anadhikam anatiriktam / te vayaṃ bho jinaputra sākṣībhūtā buddhānubhāvenemāṃ parṣadaṃ samprāptāḥ / yathā ca bho jinaputra vayam imāṃ lokadhātuṃ samprāptās tathā ca daśasu dikṣu sarvalokadhātuṣv ekaikasyāṃ lokadhātau cāturdvīpikāyāṃ paranirmitavaśavartibhavane vaśavartino devarājasya vimāne maṇiratnagarbhaprāsāde samprāptā iti / (Suivent les gāthās)

Idam avocad vajragarbho bodhisatvo mahāsatvo 'bhyanujñātas tathāgatena / āttamanāḥ sā ca sarvāvatī bodhisatvaparṣat sā ca devanāga ... etc. jusque : śuddhāvāsaparṣad bhagavāṃś ca paranirmitavaśavartiṣu deveṣu viharann acirābhisambuddho dvitīye saptāhe vaśavartino devarājasya vimāne maṇiratnagarbhe vajragarbhasya bodhisatvasya bhāṣitam abhyanandann iti // iti parīndanā parivarto nāmaikādaśaḥ // iti śrībodhisatvacaryāprasthāno daśabhūmīśvaro nāma mahāyānasūtraratnarājaḥ samāptaḥ //

ERRATA

P. XI, l. 10 :	paramārtha	au lieu de	pararamārtha.
P. XXVI, l. 11 :	stūpa	» » »	sthūpa.
P. XXVIII, l. 15 :	°anupalabdhitā°	» » »	°anupalabdhita°

APPENDICE

BODHISATTVABHŪMI

(MS. unique de Cambridge ; Add. 1702)

VIHĀRAPAṬALA (fol. 119 a-133 a)[1]

Uddānam / gotraṃ tathādhimuktiś ca pramudito 'dhiśīlam adhicittaṃ trayaḥ prajñā dve ānimitte sābhogaś cānābhogaś ca pratisaṃvidaś ca paramaś ca syāt tathāgatottamo vihāraḥ // evaṃ gotrasampadam upādāya yathoktāyāṃ · bodhisattvaśikṣāyāṃ śikṣamāṇānāṃ yathokteṣu ca bodhisattvaliṅgeṣu saṃdṛśyamānānāṃ bodhisattvapakṣyaprayogeṣu ca samyakprayuktānāṃ bodhisattvādhyāśayāṃś ca yathoktān viśodhayatāṃ bodhisattvānāṃ samāsato dvādaśa bodhisattvavihārā bhavanti yair bodhisattvavihārair sarvā bodhisattvacaryāḥ saṃgṛhītā veditavyāḥ / trayodaśaś ca tāthāgatavihāro yo 'sya bhavaty abhisaṃbodher niruttaro vihāraḥ / tatra dvādaśa bodhisattvavihārāḥ katame / gotravihāraḥ (abrégé : V.) / adhimukticaryā-V. / pramudita-V. / adhiśīla-V. / adhicitta-V. / adhiprajñāvihārās trayaḥ / bodhipakṣyapratisaṃyuktaḥ satyapratisaṃyuktaḥ pratītyasamutpādapravṛttinivṛttipratisaṃyuktaś ca / iti yena sa bodhisattvas tattvaṃ paśyati yac ca tattvaṃ paśyati tasya ca tattvasyājñānād yathā pravṛttir duḥkhasya jñānāc ca punar apravṛttir duḥkhasya bhavati sattvānām / tad etad bodhisattvasya tribhir mukhaiḥ prajñayā vyavacārayatas trayo 'dhiprajñāvihārā bhavanti / sābhisaṃskāraḥ sābhogo niśchidra-

1. **Bodhibhūmyutpattipaṭala d'après Guṇavarman (Wogihara, Asaṅga's Bodhisattvabhūmi p. 12).**

mārgavāhano nirnimitto vihāraḥ / anabhisaṃskāro 'nābhogamārgavāhano nirnimitta eva vihāraḥ / pratisaṃvid-V. / paramaś ca parinişpanno bodhisattvavihāraḥ / ime te dvādaśavidho bodhisattvānāṃ bodhisattvavihārair eṣāṃ sarvavihārasaṃgrahaḥ sarvabodhisattvacaryāsaṃgraho bhavati / tāthāgataḥ punar vihāro yaḥ sarvabodhisattvavihārasamatikrānto 'bhisambuddhabodher vihāraḥ / tatra tāthāgatasya paścimasya vihārasya pratiṣṭhāyogasthāne paścime (le chapitre « pratiṣṭhā » occupe les feuilles 140 b-150 a du MS. original) sākalyena nirdeśo bhaviṣyati / dvādaśānāṃ punar bodhisattvānāṃ vihārāṇāṃ yathā vyavasthānaṃ bhaviṣyati tathā nirdekṣyāmi / katamaś ca bodhisattvasya *gotravihāraḥ* / kathaṃ ca bodhisattvo gotrastho viharati / iha bodhisattvo gotravihārī prakṛtibhadrasaṃtānatayā prakṛtyā bodhisattvaguṇair bodhisattvārhaiḥ kuśalair dharmaiḥ samanvāgato bhavati / tatsamudācāre ca saṃdṛśyate prakṛtibhadratayaiva na haṭhayogena tasmin kuśale pravartate 'pi tu pratisaṃkhyānataḥ [1] sānugrahaḥ [2] sambhṛto [2] (chinois : saṃvṛto) bhavati / sarveṣāṃ ca buddhadharmāṇāṃ gotravihārī bodhisattvo bījadharo bhavati / sarvabuddhadharmāṇām asya sarvabījāny ātmabhāvagatāny āśrayagatāni vidyante / audārikamalavigataś ca bodhisattvo gotravihārī bhavati / abhavyaḥ sa tadrūpaṃ saṃkleśaparyavasthānaṃ sammukhīkartuṃ yena paryavasthānena paryavasthito 'nyatamad ānantaryakarma samudācaret kuśalamūlāni vā samucchindyād yaś ca vidhir gotrasthasya gotrapaṭale (le premier chap. « gotra » occupe les feuilles 1 b-6 a du MS. original) nirdiṣṭaḥ sa gotravihāriṇo bodhisattvasya vistareṇa veditavya ity ayam ucyate bodhisattvasya gotravihāraḥ // tatra katamo bodhisattvasy*ādhimukticaryāvihāraḥ* / iha bodhisattvasya prathamaṃ cittotpādam upādāyāśuddhādhyāśayasya yā kācid bodhisattvacaryā ayam asyādhimukticaryāvihāra ity ucyate / tatra gotravihārī bodhisattvas tadanyeṣāṃ sarveṣāṃ bodhisattvavihārāṇām ekādaśānāṃ tāthāgatasya ca vihārasya hetumātre vartate / hetuparigraheṇa tu tena kaścit tadanyo bodhisattvavihāra ārabdho (chinois et tibétain : nārabdho) bhavati na pratilabdho na viśodhitaḥ kutaḥ punas tāthāgatavihāraḥ / adhimukticaryāvihāriṇā punar bodhi-

1. Hsüan Chuang : apratisaṃkhyānataḥ.
2. omis dans la version tibétaine.

sattvena sarve bodhisattvavihārās tāthāgataś ca vihāra ārabdhā bhavanti na tu pratilabdhā na viśodhitāḥ // sa eva tv adhimukticaryāvihāraḥ pratilabdho bhavati / tasyaiva cāyaṃ viśuddhaye pratipannaḥ (comparer les Candidats de l'Abhidharmakośa, chap. 6) / adhimukticaryāvihāre pariśuddhe pramuditavihāraṃ pūrvārabdham eva pratilabhate / tasyaiva ca viśuddhaye pratipannaḥ / pramuditavihāre pariśuddhe adhiśīlavihāraṃ pūrvārabdham eva pratilabhate tasyaiva ca viśuddhaye pratipanno bhavati / (tib. fol. *189 a*, ligne 8 ; Paris, Bibl. Nat., tib. n. 246) evaṃ vistareṇa yāvat paramaḥ pariniṣpanno bodhisattvavihāro veditavyaḥ / parame pariniṣpanne bodhisattvavihāre pariśuddhe 'nantaraṃ pūrvārabdhasya tāthāgatasya vihārasya sakṛt pratilambho viśuddhiś ca veditavyā / idaṃ tāthāgatavihāre bodhisattvavihārebhyo viśeṣaṇaṃ veditavyam / tatra katamo bodhisattvasya (mots soulignés abrégés : T.) pramudita-V. / yaḥ śuddhādhyāśayasya bodhisattvasya vihāraḥ / T. adhiśīla-V. / yo 'dhyāśayaśuddhinidānena prakṛtiśīlena saṃyuktasya V. / T. adhicitta-V. / yo 'dhiśīlavihāraviśuddhinidānato laukikadhyānasamādhisamāpattibhir V. / T. bodhipakṣapratisaṃyukto 'dhiprajña-V. / yo laukikaṃ jñānaviśuddhisaṃniśrayabhūtaṃ samādhiṃ niśritya satyāvabodhāya saṃyaksmṛtyupasthānādīnāṃ saptatriṃśad bodhipakṣyāṇāṃ dharmāṇāṃ pravicaya-V. / T. satyapratisaṃyukto 'dhiprajña-V. / yo bodhipakṣyapravicayaṃ niśritya yathāvat satyāvabodha-V. / T. pratītyasamutpādapravṛttinivṛttipratisaṃyukto 'dhiprajña-V. / yas tam eva satyāvabodham adhipatiṃ kṛtvā tajjñānātmahetukaduḥkhapravicayaprabhāvitas tajjñānāc ca sahetukaduḥkhanirodhapravicayaprabhāvito V. / tatra katamo bodhisattvānām (abrégé : TM.) sābhisaṃskāraḥ sābhogo nirnimitto V. / yas tam eva trividham apy adhiprajñavihāram adhipatiṃ kṛtvābhisaṃskāreṇābhogena niśchidranirantaḥ sarvadharmeṣu tathā nirvikalpaḥ prajñābhāvanāsahagato V. / TM. anabhisaṃskāro 'nābhogo nirnimitto V. / yas tasyaiva pūrvakasya nirnimittasya vihārasya bhāvanābāhulyāt svarasenaiva niśchidranirantaravāhimārgānugato V. / TM. pratisaṃvid-V. / yas tam eva supariśuddhaṃ niścalaṃ prajñāsamādhiṃ niśritya mahāmativaipulyam anuprāptasya pareṣāṃ dharmasamākhyānānuttaryam ārabhya dharmāṇāṃ paryāyārthanirvacanaprabhedapravicaya-V. / T. paramo V. / yatrasthito

bodhisattvo bodhisattvamārganiṣṭhāgato 'nuttarāyāṃ samyaksambodhau mahādharmābhiṣekaprāpta ekajātipratibaddho vā bhavati caramabhaviko vā yasya vihārasyānantaraṃ sahitam evānuttarāṃ samyaksambodhim abhisambudhya sarvabuddhakāryaṃ karoti // tatrādhimukticaryāvihāre bodhisattvo bodhisattvabhāvanāyāṃ parīttakārī bhavati cchidrakārī aniyatakārī punarlābhaparihāṇitaḥ / pramuditavihāre bodhisattvas tasyām eva bodhisattvabhāvanāyāṃ vipulakārī bhavaty acchidrakārī niyatakārī yathāpratilabdhāparihāṇitaḥ / yathā pramuditavihāre evaṃ yāvat triṣv adhiprajñavihāreṣu / prathamaṃ nirnimittaṃ vihāram upādāya yāvat paramād bodhisattvavihārād bodhisattvo bodhisattvabhāvanāyām apramāṇakārī bhavaty acchidrakārī niyatakārī ca // tatrādhimukticaryāvihāre bodhisattvanirnimittabhāvanāyāḥ samārambho veditavyaḥ / pramuditavihāre 'dhiśīlādhicittādhiprajñavihāreṣu tasyā bodhisattvanirnimittabhāvanāyāḥ pratilambho veditavyaḥ / prathame 'nimittavihāre samudāgamo dvitīye 'nimittavihāre bodhisattvasya nirnimittabhāvanāyāḥ pariśuddhir veditavyā / pratisaṃvidvihāre parame ca vihāre tasyā eva bodhisattvanirnimittabhāvanāyāḥ phalapratyanubhavanatā veditavyā // adhimukticaryāvihāre vartamānasya bodhisattvasya ke ākārāḥ kāni liṅgāni kāni nimittāni bhavanti / adhimukticaryāvihāre vartamāno bodhisattvaḥ pratisaṃkhyānabaliko bhavati / bodhisattvakṛtyaprayogeṣu pratisaṃkhyāya prajñayā prayujyate na tu prakṛtyā tanmayatayā / dṛḍhāyā avivartyāyā bodhisattvabhāvanāyā alābhī bhavati / yathā bhāvanāyā evaṃ bhāvanāphalasya vividhānāṃ pratisaṃvidabhijñāvimokṣasamādhisamāpattīnām / pañca ca bhayāny asamatikrānto bhavati / ājīvikābhayam (abrégé : &) aśloka & maraṇa & durgati & parṣacchāradya & ca / pratisaṃkhyāya ca sattvārtheṣu prayujyate na prakṛtyanukampāprematayā / ekadā ca sattveṣu mithyāpi pratipadyate kāyena vācā manasā / ekadā viṣaye 'dhyavasito bhavati / ekadā āgṛhītapariṣkāratāyām api saṃdṛśyate / śraddhāgāmī ca bhavati pareṣāṃ buddhabodhisattvānāṃ na tu pratyātmaṃ tattvajño bhavati yad uta tathāgataṃ vā ārabhya dharmaṃ vā saṃghaṃ vā tattvārthaṃ vā buddhabodhisattvaprabhāvaṃ vā hetuṃ vā phalam vā prāptavyaṃ vārthaṃ prāpyopāyaṃ vā gocaraṃ vā parīttena ca śrutamayacintāmayena jñānena samanvāgato bhavati nāpramāṇena /

(tib. fol. *191 b*, l. 5) tad api cāsyaikadā sampramuṣyate sampramoṣadharmaś ca bhavati / duḥkhayā ca dhandhābhijñāyā (ou bien : -ābhijñayā ; dhandha correspond au terme tibétain bul ba) bodhisattvapratipadā samanvāgato bhavati / na ca tīvracchando bhavati mahābodhāv uttaptavīryo gambhīrasusaṃniviṣṭaprasādaḥ / triṣu ca sthāneṣu muṣitasmṛtir bhavati / viṣayeṣu manāpāmanāpeṣu rūpaśabdagandharasaspraṣṭavyadharmeṣv ekadā viparyastacittatayā/upapattau tatra tatrātmabhāvāntare pratyājātasya pūrvakātmabhāvavismaraṇāt / uddiṣṭānām udgṛhītānāṃ dharmāṇāṃ cirakṛtacirabhāṣitasya caikadā vismaraṇāt / evam eṣa triṣu sthāneṣu muṣitasmṛtir bhavati / ekadā ca medhāvī bhavati dharmāṇām udgrahaṇārthapraveśasamarthaḥ / ekadā na tathā / ekadā smṛtimān bhavati / ekadā muṣitasmṛtijātīyaḥ / na ca sattvānāṃ yathāvad vinayopāyābhijño bhavati nāpy ātmano buddhadharmābhinirhāropāyābhijñaḥ / haṭhena (nan gyis) ca pareṣāṃ dharmaṃ deśayaty avavādānuśāsanīṃ vā pravartayati / sā cāsya haṭhena pravartitā na yathābhūtam ājñāya / ekadā vandhyo bhavaty ekadā cāvandhyo rātrikṣiptānām iva śarāṇāṃ yadṛcchāsiddhitām upādāya / ekadā ca cittam apy utpāditaṃ mahābodhād utsṛjati / ekadā bodhisattvaśīlasaṃvarasamādānān nivartate notsahate vā / ekadā sattvārthakriyāprayukto 'pi khedam antarā kṛtvā tasmāt sattvārthakriyāprayogāt pratinivartate / āśayataś cātmanaḥ sukhakāmo bhavati pratisaṃkhyāya ca parasukhakāmaḥ / bodhisattvaskhaliteṣu ca parijñābahulo bhavati na tu parijñāya parijñāyāśeṣaprahāṇaṃ vā punaḥ punaḥ skhalitādhyācāratayā / ekadā neyaś ca bhavaty asmād bodhisattvapiṭakadharmavinayāt / ekadā gambhīrām udārāṃ (dharmadeśanāṃ) śrutvā uttrasyati bhavati cāsya cetaso vikampitatvaṃ vimatiḥ saṃdehaś ca / sarveṇa ca sarvaṃ mahākaruṇāsamudācāravirahito bhavati sattveṣu / alpena ca hitasukhopasaṃhāreṇa sattveṣu pratyupasthito bhavati na vipulenāprameyeṇa ca / sarvāsu paripūrṇāsu yathānirdiṣṭāsu bodhisattvaśikṣāsu śikṣate na ca sarvaiḥ paripūrṇair yathānirdiṣṭair bodhisattvaliṅgaiḥ samanvāgato bhavati / na ca sarveṣu yathānirdiṣṭeṣu bodhisattvapakṣaprayogeṣu paripūrṇeṣu saṃdṛśyate / dūre cānuttarāyāḥ samyaksambodher ātmānaṃ pratyeti na ca tathā nirvāṇe 'syādhyāśayaḥ saṃniviṣṭo bhavati yathā saṃsārasaṃsṛtau / uttaptair acalaiś ca kuśalair bodhipakṣyair dharmair

asamanvāgato bhavati / itīmāny evaṃbhāgīyāni liṅgāni nimittānīme ākārā adhimukticaryāvihāre vartamānasya bodhisattvasya veditavyāḥ // adhimukticaryāvihāre mṛdvyāṃ kṣāntyāṃ [1] (daśavihārāvasthā) vartamānasya bodhisattvasyaiṣāṃ yathānirdiṣṭānām ākāraliṅganimittānām adhimātratā veditavyā / madhyāyāṃ kṣāntau (daśacaryāvasthā) vartamānasyaiṣām ākāraliṅganimittānāṃ mṛdutā tanutvaṃ veditavyam / adhimātrāyām (daśapariṇāmanāvasthā) eva kṣāntau vartamānasyaiṣāṃ cākāraliṅganimittānām aśeṣaprahāṇānantaraṃ ca pramuditavihārapraveśo bodhisattvasya veditavyaḥ / pratilambhayogena tasyāsya pramuditavihāriṇa ete ca sarvadharmāḥ sarveṇa sarvaṃ na bhavanti ye 'dhimukticaryāvihāravihāriṇa ākhyātāḥ / etad viparyayeṇa ca sarve śukladharmāḥ saṃvidyante yair ayaṃ samanvāgato bodhisattvaḥ śuddhādhyāśaya ity ucyate / kiṃ cāpy adhimukticaryāvihāre 'pi vartamānasya bodhisattvasya mṛdumadhyādhimātrayogenottarottarā śuddhir adhimokṣasyāsti na tv asāv adhyāśayaśuddhir ity ucyate / tat kasya hetoḥ / tathā so 'dhimokṣa ebhir anekavidhair upakleśair upakliṣṭaḥ pravartate / pramuditavihārasthitasya tu bodhisattvasya sarveṣām eṣām adhimokṣopakleśānāṃ prahāṇān nirupakleśaḥ śuddho 'dhimokṣaḥ pravartate // tatra *pramuditavihāre* vartamānasya bodhisattvasya ke ākārāḥ kāni liṅgāni kāni nimittāni veditavyāni / iha bodhisattvo 'dhimukticaryāvihārāt pramuditavihāram anupraviśan pūrvakaṃ ca bodhisattvapraṇidhānam anuttarāyāṃ samyaksaṃbodhāv asupratividdhabodhy asupratividdhabodhyupāyaṃ yad bhūyasā parapratyayagāmy asuniścitaṃ prahāyānyad abhinavaṃ ṣaḍbhir ākāraiḥ suviniścitaṃ pratyātmaṃ bhāvanāmayaṃ bodhisattvapraṇidhānam utpādayati sarvaṃ tadanyaśuklapraṇidhānasamatikrāntam atulyam asādhāraṇaphalaṃ laukikaṃ ca tat sarvalokaviṣayasamatikrāntaṃ ca sarvasattvaduḥkhaparitrāṇānugatatvāt sarvaśrāvakapratyekabuddhāsādhāraṇam / ekakṣaṇamātram utpanne 'pi tasmin praṇidhāne dharmaprakṛtiḥ sā tādṛśī yāprameya-

1. **Classification des cinq kṣāntis dans le Jên wang ching :**
   1. **dama-kṣānti (10 vihāras, 10 caryās, 10 pariṇāmanās)**
   2. **śraddhā- » (bhūmis 1-3)**
   3. **ānulomikī » (bhūmis 4-6)**
   4. **anutpattikadharmakṣānti (bhūmis 7-9)**
   5. **nirvāṇa-kṣānti (dixième bhūmi et bodhi)**

śukladharmeṣṭaphalā bhavati bodhisattvānām / nirvikāraṃ ca tat praṇidhānam akṣayaṃ nāsya pratilabdhasya kathaṃcit paryāyeṇa parihāṇir anyathābhāvo vopalabhyate / viśeṣabhāgīyaṃ tad aparānta-koṭipatitaṃ mahābodhiniṣṭhaṃ tat punar etat suviniścitaṃ bodhi-sattvapraṇidhānaṃ cittotpāda ity ucyate (tib. fol. *193 b*, l. 7) / sa punar eṣa cittotpādo bodhisattvasya samāsataś caturbhir ākārair veditavyaḥ / ādita eva tāvat kīdṛśānāṃ bodhisattvānāṃ tac cittam utpadyate / kiṃ cālambyotpadyate / kīdṛśaṃ ca kiṃ lakṣaṇaṃ kenāt-manotpadyate / utpanne ca tasmiṃś ca citte kānuśaṃsā bhavatīty ebhiś caturbhir ākāraiḥ sa cittotpādo veditavyaḥ / adhimukticaryā-vihāre sarvākāram upacitakuśalamūlānāṃ samāsataḥ samyag bodhi-sattvacaryāniyatānāṃ bodhisattvānāṃ tac cittam utpadyate / āyatyāṃ samyag āśu sarvabodhisambhāraparipūriṃ sarvabodhisattvasattvār-thakriyāparipūrim anuttarasamyaksambodhiṃ sarvākārasarvabuddha-dharmaparipūriṃ buddhakāryakriyāparipūriṃ ca samāsata ālamba-nīkṛtya bodhisattvānāṃ cittam utpadyate / samyag āśu ca sarvākāra-sarvabodhisambhārānukūlaṃ sattveṣu sarvākārabodhisattvakṛtyānu-kūlam anuttarasamyaksambodhisvayaṃbhūjñānapratilambhānukūlaṃ sarvākārabuddhakṛtyakaraṇānukūlaṃ tac cittam utpadyate / tasya cittasyotpādād bodhisattvo 'tikrānto bhavati bālabodhisattvapṛthag-janabhūmim / avakrānto bhavati bodhisattvaniyāmam / jāto bhavati tathāgatakule tathāgatasyorasaḥ (thugs kyi sras) putro bhavati / niyataṃ sambodhiparāyaṇas tathāgatavaṃśaniyato bhavati / sa ca tathābhūto 'vetyaprasādaprāptaḥ prāmodyabahulo bhavati / asaṃ-rambhāvihiṃsākrodhabahulaḥ pareṣāṃ sarvākārāṃ bodhisattvasatt-vārthakriyāṃ sarvākārāṃ bodhisambhāraparipūriṃ sarvākārāṃ bodhiṃ buddhadharmāṃś ca buddhakṛtyādhiṣṭhānaṃ ca śuddhenā-dhyāśayenālambanīkurvann adhimucyamāno 'vatarann etaddharmā-śusamudāgamānukūlatāṃ cātmanaḥ sampaśyati pratyavagacchan prāmodyabahulaś ca bhavati / kuśalenodāreṇa naiṣkramyopasaṃhitena nirāmiṣeṇāpratisamena kāyacittānugrāhakeṇa prāmodyenottaptair asamaiḥ kuśalair dharmaiḥ samanvāgata āsannībhūtaś cāsyānuttarā-yāḥ samyaksambodher viśuddhaś ca me 'dhyāśayo mahābodhau sar-vāṇi ca me bhayāny apagatānīty ato 'pi prāmodyabahulo bhavati / tathā hy asya suviniścitāpāditacittasya bodhisattvasya paṃca bhayāni

prahīṇāni bhavanti suparibhāvitanairātmyajñānasyātmasaṃjñā tāvan na pravartate kutaḥ punar ātmasneho vopakārasneho vā bhaviṣyati / ato 'syājīvikābhayaṃ na bhavati / Et ainsi de suite comme dans la section 1 Y. / sa evaṃ sarvabhayāpagataḥ sarvagambhīranirdeśatrāsāpagataḥ sarvocchrayamānastambhāpagataḥ sarvaparopakāravipratipattiṣu dveṣāpagataḥ sarvalokāmiṣaharṣāpagataḥ / akliṣṭatvād anupahatena suśodhitatvād aprākṛtenāśayena sarvakuśaladharmasamudāgamāya dṛṣṭe ca dharme sarvākāraṃ bodhisattvavīryam ārabhate śraddhādhipatitāṃ pūrvaṃgamāṃ kṛtvāyatyāṃ ca yāni tāni pūrvanirdiṣṭāni bodhipakṣyapaṭale daśa mahāpraṇidhānāni tāny asmin pramuditavihāre 'bhinirharaty āśayaśuddhitām upādāya / agryasattvadakṣiṇīyaśāstṛdharmasvāmipūjāyai mahāpraṇidhānam / tatpraṇītasaddharmasaṃdhāraṇāya dvitīyam / anupūrvasaddharma- .... pravartanāya tṛtīyam / tadanukūlaṃ bodhisattvacaryācaraṇatāyai caturtham / tadbhājanasattvaparipācanatāyai paṃcamam / buddhakṣetreṣūpapatti (ḥgro ba) -tathāgatadarśanaparyupāsanasaddharmaśravaṇatāyai ṣaṣṭham / svabuddhakṣetrapariśodhanatāyai saptamam / bodhisattvaiś ca mahaikāśayaprayogatāyai aṣṭamam / sarvasattvārthakriyāmoghatāyai navamam / anuttarasamyaksambodhyabhisambodhanatāyai buddhakṛtyakaraṇatāyai daśamaṃ mahāpraṇidhānam abhinirharati / paraṃ paraṃ sa sattvadhātur anupacchedavad lokadharmānupacchedavad eṣāṃ me mahāpraṇidhānānāṃ janmani janmani yāvad bodhiparyantagamanād avigamaś cāsampramoṣaś cāvisaṃyogaś ca syād iti samyak cittaṃ praṇidadhāti [1] / pūrvakaṃ praṇidhātavye 'rthe praṇidhānam / phyi ma ni smon lam ñid la smon par rig par bya ste (lacune dans le texte sanscrit ; à partir de la première bhūmi l'objet du vœu n'est plus un avantage désirable, mais au contraire le vœu lui-même) / etāny eva mahāpraṇidhānāni pramukhāṇi kṛtvā tasya bodhisattvasya daśa praṇidhānāsaṃkhyeyaśatasahasrāṇy utpadyante samyakpraṇidhānānām (tib. fol. *195 b*, l. 7) /

1. So weit das Ende des Himmelsraumes sein mag
(und so weit) ebenso ohne Rest das Ende der Wesen (sein mag),
so weit das Ende des Tuns und der Leidenschaft (sein mag),
so weit (gesteckt sei) das Ende für meinen frommen Wunsch.
(Die Bhadracarī, v. 46 ; traduction d'Ernst Leumann).

tasyaivam āyatyāṃ ca praṇidhānavato dṛṣṭe ca dharme ārabdhavīryasya daśa vihārapariśodhakā dharmāḥ pramuditavihārapariśuddhaye saṃvartante / sarvabuddhadharmān abhiśraddadhāti / pratītyasamutpādayogena (1 RR) kevalaṃ sattvānāṃ duḥkhaskandhasamudāgamaṃ paśyataḥ karuṇā / mayaite sattvā asmāt kevalād duḥkhaskandhād vimocayitavyā iti saṃpaśyato maitrī / sarvaduḥkhaparitrāṇābhiprāyasyātmanirapekṣyatā taṃ nirupekṣasya (de la mi lta bas) sattveṣv ādhyātmikabāhyavastuparityāgaḥ / parataś ca teṣām eva sattvānām arthe laukikalokottaradharmaparigaveṣiṇo 'khedaḥ (1 UU) / akhinnasya (mi skyo bas) ca sarvaśāstrajñānasamudāgamaviśuddhibhiḥ śāstrajñatā / śāstrajñānasya hīnamadhyaviśiṣṭeṣu sattveṣu yathāyoga- .... pratipattilokajñatā (ci nus ci ḥos su de bshin ñid du sgrub pas) / teṣv eva ca prayogeṣu kālamātrādicaryām ārabhya hrīkyāpatrāpyatā / teṣv eva prayogeṣv apratyudāvartanatayā dhṛtibalādhānatā / lābhasatkārapratipattibhyāṃ ca tathāgatapūjopasthānatā / ime daśa dharmā vihārapariśuddhaye saṃvartante / yad uta śraddhā karuṇā maitrī tyāgo 'khedaḥ śāstrajñatā lokajñatā hrīkyāpatrāpyatā dhṛtibalādhānatā tathāgatapūjopasthānatā ca / sa ca bodhisattva etāṃś ca dharmān samādāya vartate bahulīkaroti tadanyeṣāṃ ca navānām adhiśīlādīnāṃ bodhisattvavihārāṇāṃ sarvākāramārgaguṇadoṣān paryeṣate buddhabodhisattvānām antikāt / tadabhijñaś ca sukham avipranaṣṭamārgaḥ ..... -ākārapratilambhaniṣyandanimittaḥ (1 WW) / evaṃ ca sarvākārān vihārān ākramya mahābodhim adhigacchati mahāsattvasārthaṃ ca saṃsārakāntāra (durgād) uttārayati / yair ākāraiḥ praviśati sa praveśaḥ (rnam pa gaṅ dag gis ḥjug par byed pa de dag ni rnam pa dag go) / yaḥ praveśaḥ saḥ pratilambhaḥ / praviṣṭasya yā mahāphalānuśaṃsāniṣpattiḥ samudāgamaś ca sa niṣyando veditavyaḥ / tasyāsmin vihāre vyavasthitasya dvābhyāṃ kāraṇābhyāṃ bahavo buddhā ābhāsam āgacchanti darśanasya / ye ca śrutā bhavanti bodhisattvapiṭake ye ca cetasādhimuktā bhavanti daśasu dikṣu nānānāmasu lokadhātuṣu nānānāmās tathāgatā iti tān audārikaprasādasahagatena cetasā darśanāyāyācate tasya tathābhūtasya ṛdhyaty eva (ḥgrub pa kho nar ḥgyur te) sā yācanā / idam ekaṃ kāraṇam / evaṃ ca cittaṃ praṇidadhāti yatra buddhotpādas tatra me janma bhaved iti tasya tathābhūtasya ṛdhyaty eva tat praṇidhānam / sa evam audārikapra-

sādadarśanatayā praṇidhānabalatayā ca tān tathāgatān dṛṣṭvā sarvākārāṃ pūjāṃ sukhopadhānatām upasaṃharati yathāśaktiyathābalaṃ saṃghasammānanāṃ (ca karoti) / teṣāṃ ca tathāgatānām antikād dharmaṃ śṛṇoty udgṛhṇāti dhārayati dharmānudharmapratipattyā ca sampādayati tāni ca kuśalamūlāni mahābodhau pariṇāmayati caturbhiś ca saṃgrahavastubhiḥ sattvān paripācayati / tasyaibhis tribhir viśuddhikāraṇais tāni kuśalamūlāni (yathā) bhūyasyā mātrayā viśuddhyanti tathāgatasaṃghadharmapūjāparigrahaṇatayā saṃgrahavastubhiḥ sattvaparipācanatayā kuśalamūlānāṃ bodhipariṇāmanatayā ca yāvad anekāni kalpakoṭīniyutaśatasahasrāṇi / tadyathā suvarṇaṃ prakṛtisthaṃ yathā yathāgnau prakṣipyate dakṣeṇa karmakāreṇa tathā tathā viśuddhataratāṃ gacchati / evam asyāśayaśuddhasya bodhisattvasya tāni kuśalamūlāni tair viśuddhikāraṇair viśuddhataratāṃ gacchanti // tatrasthaś cāsāv upapattito yad bhūyasā cakravartī bhavati janmani janmani jambūdvīpeśvaraḥ sarvamātsaryamalāpagataḥ sattvānāṃ mātsaryavinayanatāyai / yac ca kiṃcic caturbhiḥ saṃgrahavastubhiḥ karmārabhate tat sarvam avirahitaṃ ratnasarvākārabodhisamudāgamamanaskāraiḥ / kaccid ahaṃ sarvasattvānām agryaḥ sarvārthapratisaraṇo bhaveyam ity ākāṃkṣaś ca tadrūpaṃ vīryam ārabhate yat sarvagṛhakaḍatrabhogān utsṛjya tathāgataśāsane pravrajyaikakṣaṇalavamuhūrtena śataṃ bodhisattvasamādhīnāṃ samāpadyate / tathāgataśataṃ nānābuddhakṣetreṣu divyena cakṣuṣā paśyati / teṣāṃ ca nirmitādhiṣṭhānaṃ bodhisattvādhiṣṭhānaṃ ca jānāti / lokadhātuśataṃ ca kampayati / tathā kāyenākramate ābhayā spharitvā pareṣām upadarśayati / vineyasattvaśataṃ nirmitaśatena paripācayati / kalpaśatam apy ākāṃkṣamāṇaḥ sthānam adhitiṣṭhati / kalpaśataṃ ca pūrvāntāparāntato jñānadarśanena (cf. Mahāvastu, vol. 1, p. 161, l. 6 ; Kośa, ch. 8, p. 193) praviśati / dharmamukhaśataṃ ca pravicinoti skandhadhātvāyatanādikānāṃ dharmamukhānām / kāyaśataṃ ca nirmimīte kāyaṃ kāyaṃ ca bodhisattvaśataparivāram ādarśayati / ataḥ paraṃ praṇidhānabalenāpramāṇā prabhāvavikurvaṇā bodhisattvānāṃ veditavyāsmin pramuditavihāre sthitānām / praṇidhānabalikā hi te praṇidhānaviśeṣair vikurvanti / teṣāṃ samyakpraṇidhānānāṃ na sukaraṃ saṃkhyā kartuṃ yāvat kalpakoṭinayutaśatasahasraiḥ // evam ayaṃ bodhisattvānāṃ pramuditavihāraḥ suviniś-

citataś caturākāracittotpādataḥ samyakpraṇidhānavīryārambhābhinirhārato vihārapariśodhanatas tadanyavihāravyutpattitaḥ kuśalamūlapariśodhanata utpattitaḥ prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaranirdeśataḥ punar yathāsūtram eva Daśabhūmike pramuditabhūminirdeśam ārabhya / yāś ca Daśabhūmike sūtre daśa bodhisattvabhūmayas ta iha bodhisattvapiṭakamātṛkānirdeśadaśabodhisattvavihārā yathākramaṃ pramuditavihāram upādāya yāvat paramavihārād veditavyāḥ / tatra bodhisattvānāṃ parigrāhyārthena bhūmir ity ucyate / upabhogavāsārthena punar vihāra ity ucyate // (tib. fol. *198 a*, l. 3) tatra katame bodhisattvānām *adhiśīlavihārasyākārāḥ* kāni liṅgāni kāni nimittāni veditavyāni / iha bodhisattvena daśākāreṇa cittāśayenāśayaśuddhiḥ pratilabdhā bhavati / sarvācāryagurudakṣiṇīyāvisaṃvādanādhyāśayaḥ sahadhārmikabodhisattvasauratyasukhasaṃvāsāśayaḥ sarvakleśopakleśamārakarmābhibhavasvacittavaśavartanāśayaḥ sarvasaṃskāreṣu doṣāśayo nirvāṇe 'nuśaṃsāśayaḥ kuśalānāṃ bodhipakṣyāṇāṃ dharmāṇāṃ bhāvanāsātatyāśayas teṣām eva bhāvanānukūlatayā prāvivekyāśayaḥ sarvalokāmiṣasamucchra(ya) (tib. thos pa : śloka ; cf. 1 BB) -lābhasatkāranirapekṣāśayo hīnayānam apahāya mahāyānādhigamāśayaḥ sarvasattvasarvārthakaraṇāśayaś ca / itīme daśa saṃyagāśayās tasmiṃś citte pravṛttā bhavanti yair asyāśayaḥ śuddha ity ucyate / eṣām eva cāśayānām adhimātratvāt paripūrṇatvād dvitīyam adhiśīlavihāraṃ bodhisattvaḥ praviśaty ākramate ca / adhiśīlavihāre prakṛtiśīlī bhavati svalpam api mithyākarmapathasaṃgṛhītadauḥśīlyaṃ na samudācarati prāg eva madhyam adhimātraṃ vā / daśasu ca paripūrṇeṣu kuśaleṣu (karmapatheṣu) prakṛtyā saṃdṛśyate / sa evaṃ prakṛtiśīlī prajñayā kliṣṭākliṣṭānāṃ karmapathānāṃ durgatiṣu sugatiṣu (tib. bde ḥgro rnams la) yāneṣu karmasamudācārahetuphalasamudāgamavyavasthānaṃ yathābhūtaṃ prajānāti / vipākaniṣyandaphalataś ca tāni karmāṇi yathābhūtaṃ prajānāti / sa svayaṃ cākuśalakarmaprahāṇe kuśalakarmasamādāne saṃdṛśyate parāṃś ca tatraiva samādāpayitukāmo bhavati / viṣamakarmasamudācāradoṣaduṣṭaṃ ca sattvadhātuṃ sarvaṃ aviśeṣeṇa sampattivipattigataṃ paramārthato duḥkhitaṃ vyasanasthaṃ vicitrair vyasanākārair anukampamāno 'nukampāvaipulyam anuprāptaḥ pratyavekṣate // tasyāsminn adhiśīlavihāre vyavasthitasya buddhadarśa-

naṃ kuśalamūlaviśuddhiḥ pūrvavad veditavyā / tatrāyaṃ viśeṣaḥ / tad yathā tad eva suvarṇaṃ kuśalena karmāreṇa kāsīsaprakṣiptaṃ bhūyasyā mātrayā viśuddhataraṃ bhavaty agnau prakṣipyamānam / evam asya bodhisattvasya sā kuśalamūlaviśuddhir veditavyā / asmiṃś ca vihāre śuddhacittāśayaniṣpattipraveśata upapattitaś cāturdvīpakaś cakravartī bhavati yad bhūyasā bāhulyena ca dauḥśīlyād akuśalebhyaḥ karmapathebhyaḥ sattvān vyāvartayati kuśaleṣu ca karmapatheṣu samādāpayati / prabhāvo 'sya pūrvakād daśaguṇo veditavya iti // ayaṃ bodhisattvānām adhiśīlavihāraḥ prakṛtiśīlataś ca sarvākāradauḥśīlyamalāpakarṣataś ca sarvakarmapathasarvākārahetuphalajñānaprativedhataś ca śubhe karmaṇi parasamādāpanakāmataś cānukampāvaipulyapratilambhataś ca sattvadhātukarmajaduḥkhavyasanālocanataś ca kuśalamūlaviśuddhitaś copapattitaś ca prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaranirdeśataḥ punar yathāsūtram eva yathā Daśabhūmike vimalāyāṃ bhūmau dauḥśīlyāpagatatvād vimalā bhūmir ity ucyate / dauḥśīlyamalāpagatatvād evādhiśīlavihāra iti / yā tatra vimalā bhūmiḥ sehādhiśīlavihāro veditavyaḥ // (tib. fol. *199 a*, l. 7) tatra katame bodhisattvānām ākārāḥ kāni liṅgāni kāni nimittāny *adhicittavihārasya* / iha bodhisattvena pūrvam evādhiśīlavihāre te daśa śuddhāśayā manasikṛtā bhavanti juṣṭāḥ (tib. bsten) pratividdhāḥ / daśabhir aparair ākārais teṣāṃ cittāśayamanasikārāṇām adhimātratvāt paripūrṇatvād adhiśīlavihāraṃ samatikramyādhicittavihāram anupraviśati / śuddho me daśabhir ākāraiś cittāśaya iti manasikāreṇa (abrégé : &) / abhavyaś cāhaṃ tasmād daśākārāc chuddhāśayāt parihāṇāya & / sarvāsravasāsraveṣu me dharmeṣu cittaṃ na praskandati pratikūlatā saṃtiṣṭhate & / tatpratipakṣabhāvanāyāṃ ca me vijñānaṃ saṃsthitam & / abhavyaś cāham asmāt pratipakṣāt punaḥ parihāṇāya & / abhavyaś cāham evaṃ dṛḍhapratipakṣas taiḥ sarvāsravasāsravair dharmaiḥ sarvamāraiś cābhibhavitum & / asaṃlīnaṃ ca me mānaṃ (ṣāna MS. ; tib. yid, esprit ; chin. hsin) saṃpravartate sarvabuddhadharmeṣu & / sarvaduṣkaracaryāsu ca me nāsti vyathā & / adhimuktaṃ ca me mahāyāne cittam ekāntena na tadanyahīnayāneṣu & / sarvasattvārthakriyābhirataṃ ca me cittam & / ebhir daśabhiś cittāśayamanasikāraiḥ praviśati / adhicittavihārasthito bodhisattvaḥ sarvasaṃskārān ādīnavākāraiḥ praviśati / adhicittavihā-

rasthito bodhisattvaḥ sarvasaṃskārān ādīnavākārair vicitrair vidūṣayati tebhyaś ca mānaṃ (tib. yid) samudvejayati / buddhajñāne cānuśaṃsādarśī bhavati vicitrair anuśaṃsākārais tatra ca spṛhājāto bhavati / ghanarasena (tib. sñiṅ thag pa nas) cchandena sattvadhātuṃ duḥkhitaṃ vyavalokayati citrair duḥkhākārais teṣu ca sattveṣv apekṣācitto bhavaty arthapratisaraṇacittaḥ / sarvasaṃskāreṣv apramattaḥ / bodhāyottaptavīryaḥ sattveṣu vipulakaruṇāśayaḥ / teṣāṃ sattvānām atyantaṃ duḥkhavimokṣopāyaṃ sarvakleśānāvaraṇajñānam eva paśyati / tasya ca vimokṣasya samudāgamāya dharmadhātau sarvavikalpaprapaṃcānāṃ saṃkleśotpattipratipakṣaṃ prajñāṃ paśyati / tasya ca jñānālokasya niṣpattaye samyaksamādhiṃ paśyati / taṃ ca dhyānasamādhisamāpattinirhāraṃ bodhisattvapiṭakaśravaṇapūrvakaṃ śravaṇanidānaṃ paśyati / dṛṣṭī ca mahatā vīryārambheṇa śrutaparyeṣṭim āpadyate / saddharmaśravaṇahetor nāsti tad draviṇaṃ pariṣkāraṃ ādhyātmikabāhyaṃ vastu yan na parityajati / nāsti sā guruparicaryā yāṃ nābhyupagacchati / nāsti sā kāyotpīḍā yāṃ nābhyupagacchati / sa prītataro bhavaty ekacatuṣpadagāthāśravaṇena na tv eva trisāhasre pūrṇapratimena mahāratnarāśinā / prītataro bhavaty ekadharmapadaśravaṇena samyaksaṃbuddhopanītena bodhisattvacaryāpariśodhakena na sarvaśakratvabrahmatva (le traducteur tibétain ajoute : bdud ñid) -lokapālatvacakravartitvasamucchraya (tib. lus) -pratilambhaiḥ / saced enaṃ kaścid evaṃ vaded evam ahaṃ idaṃ dharmapadaṃ samyaksaṃbuddhopanītaṃ bodhisattvacaryāpariśodhakaṃ te śrāvayiṣyāmi sacen mahatyām agnikhadāyām ātmānaṃ prakṣipasi mahāntaṃ vā duḥkhopakramaṃ upādatsa iti (tib. sdug bsṅal gyi gnod pa chen po ñams su len par byed na ni) / śrutvāsyaivaṃ bhavet / utsahāmy aham asya dharmapadasyārthe pūrvavat trisāhasramahāsāhasrapratimāyām apy agnikhadāyāṃ brahmalokād ātmānam utsraṣṭuṃ prāg eva pratyavarāyām / nārakaduḥkhasaṃvāsair apy asmābhir buddhadharmāḥ paryeṣitavyāḥ prāg eva prākṛtair duḥkhopakramair iti / evaṃrūpeṇa vīryārambheṇa dharmān paryeṣyaivaṃ yoniśo manasikaroti / yathā dharmānudharmapratipattiṃ buddhadharmā anugatāḥ / na vyaṃjanasvaramātraviśuddhir iti viditvā / tad eva śrutaṃ niśritya dharmanimittāni samyag ālambanīkurvan viviktaṃ kāmair vistareṇa prathamaṃ dvitīyaṃ tṛtīyaṃ catur-

thaṃ dhyānaṃ laukikaṃ catasra ārūpyasamāpattīr laukikīś catvāry apramāṇāni paṃca cābhijñā upasaṃpadya viharati / sa tair bahulaṃ vihṛtya tāni dhyānāni samādhīn samāpattīr vyāvartya (tib. de dag las bzlog nas) praṇidhānavaśena kāmadhātau yatra sattvārthaṃ bodhipakṣyadharmaparipūriṃ ca paśyati tatropapadyate na tv evāsya tadvaśenopapattir bhavati / tasya kāmavītarāgatvāt kāmabandhanāni prahīṇāni bhavanti / dhyānasamādhisamāpattivyāvartanatvād bhavabandhanāni / adhimukticaryābhūmāv evāsya pūrvam eva dharmatathatādhimokṣād dṛṣṭikṛtabandhanāni prahīṇāni bhavanti (tib. fol. *201 a*, l. 5) / mithyārāgadveṣamohā asyātyantaṃ na pravartante / tasya buddhadarśanaṃ vistareṇa kuśalamūlaviśuddhiḥ pūrvavad veditavyā / tatrāyaṃ viśeṣaḥ / tad yathā tad eva suvarṇaṃ kuśalasya karmārasya hastagataṃ prakṣīṇamalakaṣāyam api samadharaṇam avatiṣṭhate tulyamānam / evam asya sā kuśalamūlaviśuddhir veditavyā / upapattitaś ca śakro bhavati devendro yad bhūyasā kuśalaḥ sattvānāṃ kāmarāgavinivartanatāyai / prabhāve 'pi yatra pūrvake vihāre sahasram ākhyātaṃ tatreha śatasahasraṃ veditavyam // ayaṃ bodhisattvānām adhicittavihāraḥ / cittamanaskāraniṣpattipraveśataś ca saṃskārasattvadhātumahābodhisamyakprativedhataś ca sattvaduḥkhavimokṣopāyasamyakparyeṣaṇataś ca mahāgauravadharmaparyeṣaṇataś ca dharmānudharmapratipattilaukikadhyānasamādhisamāpattyabhijñābhinirhāravihārataś ca tadvyāvartanaṃ praṇidhāya yatra kāmopapattitaś ca kuśalamūlaviśuddhitaś copapattitaś ca prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaranirdeśaḥ punar yathāsūtraṃ tad yathā Daśabhūmake prabhākaryāṃ bhūmau śrutākāradharmālokāvabhāsasamādhyālokāvabhāsaprabhāvitatvād asyā bhūmeḥ prabhākarīty ucyate / adhyātmaṃ cittaviśuddhim upādāya sā prabhā bhavati / tasmāt sa vihāro 'dhicitta ity ucyate / yenaivārthena prabhākarī bhūmis tenaivārthenādhicittavihāro veditavyaḥ // tatra katamo bodhisattvānāṃ *bodhipakṣyapratisaṃyukto 'dhiprajñavihāraḥ* / iha bodhisattvena pūrvam evādhicittavihāre daśa dharmālokapraveśāḥ śrutaparyeṣṭim adhipatiṃ kṛtvā pratilabdhā bhavanti yeṣām adhimātratvāt paripūrṇatvād adhicittavihāram atikramya prathamam adhiprajñavihāraṃ praviśati / te punar daśa dharmālokapraveśā granthato yathāsūtram eva veditavyāḥ / yena prajñapyante yatra ca prajña-

pyante yena ca prajñapyante tena (désigne le 3me dharmālokapraveśa, le dharmadhātuvicāraṇālokapraveśa, qui comprend les deux premiers dharmālokapraveśas : 1. « yena prajñapyante » : sattvadhātu ; 2. « yatra prajñapyante » : lokadhātu) ca yatsamāḥ paramārthato (ākāśa ; 4 A) yasya ca saṃkleśād vyavadānāc ca saṃkliśyante viśuddhyante ca (vijñāna ; 4 A) yatpratisaṃyuktena ca kleśena saṃkliśyante (kāma, rūpa, ārūpya ; 4 A) yena cānuttarayā viśuddhyā viśuddhyante (udārāśayādhimukti, māhātmyāśayādhimukti ; 4 A) ity ayaṃ samāsārthas teṣāṃ dharmālokanirdeśānāṃ veditavyaḥ / sa tasmin vihāre vyavasthito 'bhedyāśayatāpūrvaṃgamair yathāsūtram eva daśākāreṇa jñānaparipākena jñānaparipācakair dharmaiḥ samanvāgataḥ saṃvṛtto (MS. : saṃvṛtau ; tib. rab tu grub pa yin no ; 4 B : yaṅ dag par ḥbyuṅ ba) bhavati tathāgatakule tadātmakadharmapratilambhāt sarvākārāṃ bodhisattvāpekṣāṃ adhipatiṃ kṛtvā smṛtyupasthānapramukhān saptatriṃśad bodhipakṣyān dharmān bhāvayati yathāsūtram eva / tasya tān dharmān upāyaparigraheṇa bhāvayataḥ satkāyadṛṣṭiḥ susūkṣmāpi skandhadhātvāyatanādyabhiniveśasarveñjitāni cātyantāsamudācārataḥ prahīyante / teṣāṃ prahāṇād yāni tathāgatavivarṇitāni karmāṇi tāni sarveṇa sarvaṃ nādhyācarati / yāni punas tathāgatavarṇitāni tāni sarvāṇy anuvartate yathāvat / tathābhūtaś ca bhūyasyā mātrayā snigdhamṛdukarmaṇyacittaś ca bhavati tathā citrākārasuviśuddhacittaś ca kṛtajñakṛtavedipramukhais tadāśayānuguṇair vicitraiḥ śukladharmaiḥ samanvāgato bhavati / uttari ca bhūmipariśodhakāni karmāṇi samanveṣamāṇo mahāvīryārambhaprāpto viharati / tasya tannidānam āśayādhyāśayādhimuktidhātuḥ paripūryate / tannidānaṃ cāsaṃhāryo bhavaty avikampyaḥ sarvatīrthyamāraśāsanapratyarthikabhūtaiḥ / pūrvavac ca buddhadarśanaṃ vistareṇa kuśalamūlaviśuddhir veditavyā / tatrāyaṃ viśeṣaḥ / tad yathā tad eva suvarṇaṃ kuśalena karmāreṇālaṃkāravidhikṛtam asaṃhāryaṃ bhavaty akṛtābharaṇair jātarūpair evam asya bodhisattvasya tāni kuśalamūlāny asaṃhāryāṇi bhavanti tadanyabālavikārasthitair bodhisattvakuśalamūlaiḥ / tad yathā maṇiratnaṃ muktālokam (tib. nor bu rin po che snaṅ ba rab tu gtoṅ ba) asaṃhāryaṃ bhavati tadanyair maṇibhiḥ sarvavātodakavṛṣṭibhiś cānācchedyaprabhaṃ bhavaty evam ayaṃ bodhisattvo 'saṃhāryo bhavati sarvaśrāvakapra-

tyekabuddhair anācchedyaprajñālokaś ca bhavati sarvamārapratyarthikaiḥ / upapattitaś ca suyāmo bhavati devarājaḥ kuśalaḥ sattvānāṃ satkāyadṛṣṭivinivartanatāyai / prabhāve ca yatra pūrvavihāre śatasahasraguṇam ākhyātaṃ tatrāsmin koṭīsamākhyātaṃ veditavyam // ayaṃ bodhisattvānāṃ bodhipakṣyādhiprajñavihāraḥ / dharmālokapraveśaniṣpattipratilambhataś ca jñānaparipācanataś ca bodhipakṣyadharmaniṣevaṇataś ca satkāyadṛṣṭyādibhiḥ sarvābhiniveśeñjitaprahāṇataś ca pratiṣiddhānujñātakarmavivarjananiṣevaṇataś ca tannidānacittamārdavataś ca tadanukūlaguṇasamṛddhitaś ca bhūmipariśodhakakarmaparyeṣṭim ārabhya mahāvīryārambhataś ca tannidānam āśayādhyāśayādhimuktiviśodhanataś ca tannidānaṃ sarvaśāsanapratyarthikāsaṃhāryataś ca kuśalamūlaviśuddhitaś copapattitaś ca prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaranirdeśataḥ punas tad yathā Daśabhūmake 'rciṣmatībhūminirdeśabodhipakṣyā dharmāḥ / tasyāṃ bhūmau jñānārcirbhūtā samyagdharmadeśanā prajñāvabhāsakārakā lokānām / tasmāt sā bhūmir arciṣmatīty ucyate / saiva ceha bodhipakṣyādhiprajñavihāra ity ucyate // (tib. fol. *203 a*, l. 5) tatra katamo bodhisattvānāṃ *satyapratisaṃyukto dvitīyo 'dhiprajñavihāraḥ* / iha bodhisattvaḥ pūrvake 'dhiprajñavihāre yā daśa viśuddhāśayasamatāḥ pratilabdhās tāsām adhimātratvāt paripūrṇatvād dvitīyam adhiprajñavihāraṃ praviśati / daśa viśuddhāśayasamatā yathāsūtraṃ granthato veditavyāḥ / asamaiś ca buddhair (atītabuddhadharma, anāgata-, pratyutpanna- ; 5 A) buddhāḥ samās (à partir de śīla jusque et y compris sarvabodhipakṣyadharmottarottaravibhāvana ; 5 A) tadanyasattvadhātusamatikrāntā (sarvasattvaparipācana ; 5 A) yaiś ca dharmair yathāsamā (résumé) ity ayaṃ samāsārtho viśuddhāśayasamatānāṃ veditavyaḥ / so 'smin vyavasthito bhūyojñānavaiśeṣikatāṃ prārthayamānaś catvāry āryasatyāni daśabhir ākārair yathābhūtaṃ prajānāti granthato yathāsūtram eva sarvaṃ veditavyam / parasaṃjñāpanatāṃ pratyātmajñānatāṃ tadubhayādhiṣṭhānatāṃ cārabhya yac ca deśyate / sūtravinayamātṛkām ārabhya yena ca deśyate / pratyutpannaduḥkhātmakatāṃ hetutaś cānāgataduḥkhaprabhavatāṃ hetukṣayāt tatkṣayānutpādatāṃ tatprahāṇopāyaniṣevaṇatāṃ cārabhya yathā deśyate / ity ayaṃ samāsārthas tasya daśākārasya caturāryasatyajñānasya veditavyaḥ / evaṃ satyakuśalaḥ sarvaṃ ca saṃskāra-

gataṃ prajñayā samyag vidūṣayati sattvadhātau ca karuṇāśayaṃ vivardhayati pūrvāntāparāntataś ca bālasattvamithyāpratipattiṃ samyak pratividhyati / teṣāṃ ca vimokṣāya mahāpuṇyajñānasambhāraparigrahe cittaṃ praṇidhatte tadgatāśayaś ca samudānayati / smṛtimatigatipramukhaiś ca prabhūtair vicitrair guṇaiḥ samṛddhaś cānyamanasikārāpagataś citraiḥ paripācanopāyaiḥ sattvān paripācayati / yāni ca sattvānugrāhakāṇi laukikāni lipiśāstramudrāgaṇanādīni yathāsūtram eva śilpakarmasthānāni tāni sarvāṇy abhinirharati / sattvakaruṇatayānupūrveṇa yāvad bodhipratiṣṭhāparārtham laukikavyavahārānukūlatayā dāridranāśopāyatayā dhātuvaiṣamyamanuṣyāmanuṣyopasaṃhṛtopadravapraśamanatayā anavadyakrīḍārativastūpasaṃhārato 'dharmarativyāvartanatayā saṃnivāsopakaraṇārthinām alpakṛcchreṇa saṃnivāsopakaraṇopasaṃhāraṇatayā rājacaurādyupadravaparitrāṇatayā sthānāsthānaprayogānujñāpratiṣedhanatayā māṅgalyāmāṅgalyavastvādānatyāgasaṃniyojanatayā (tib. bkra śis daṅ bkra mi śis paḥi dṅos po blaṅ ba daṅ dor ba la gzud pa) dṛṣṭe dharme parasparānabhidrohasamparāyāviparītābhyudayamārgopadeśanatayā (tib. tshe ḥdi la gcig la gcig mi ḥkhu ba daṅ / tshe phyi ma la phyin ci ma log paḥi mṅon par mtho baḥi lam bstan pa) / ity ayaṃ teṣāṃ sattvānugrāhakāṇāṃ śilpakarmasthānānāṃ samāsārtho veditavyaḥ / sarvam anyat pūrvavat / tatrāyaṃ viśeṣaḥ / tad yathā tad eva suvarṇaṃ kuśalena karmāreṇa musāragalvasṛṣṭaṃ (MS. et tib. -mṛṣṭaṃ) pratyarpitam asamānatayā (tib. mtshuṅs pa med paḥi phyir) asaṃhāryaṃ bhavati tadanyaiḥ suvarṇair evam ayaṃ bodhisattvo 'saṃhāryo bhavati sarvaśrāvakapratyekabuddhais tadanyabhūmisthaiś ca bodhisattvaiḥ / tad yathā candrasūryanakṣatrāṇām ābhāsaṃhāryā ca bhavati sarvavātamaṇḍalaiḥ sarvavātavāhasādhāraṇā ca bhavaty evam evāsya bodhisattvasya sā prajñāsaṃhāryā bhavati sarvaśrāvakapratyekabuddhair laukikakriyāsādhāraṇā ca bhavati / upapattitaḥ saṃtuṣito bhavati devarājaḥ kuśalaḥ sarvatīrthyavinivartanatāyai / prabhāvaś ca koṭiśatasaṃkhyānirdeśato veditavyaḥ / ayaṃ bodhisattvānāṃ satyapratisaṃyukto 'dhiprajñavihāraḥ / śuddhāśayasamatāniṣpattipraveśataś copāyasatyavyavacāraṇāprativivardhanataś ca sarvasaṃskāravidūṣaṇasattvakāruṇyajñānasambhāropacayapraṇidhānaprayogataś ca smṛtimatigatyādiguṇavṛddhitaś cānanyamanasikārasarvā-

kārasattvaparipācanābhiyogataś ca laukikaśilpābhinirhārataś ca kuśalamūlaviśuddhita upapattitaḥ prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaranirdeśataḥ punas tad yathā Daśabhūmike sudurjayāyāṃ bhūmau satyeṣu niścayajñānaṃ sudurjayaṃ tac ceha paridīpitam / tasmāt sā bhūmiḥ sudurjayety ucyate / tenaiva cārthena satyapratisaṃyukto 'dhiprajñavihāro draṣṭavyaḥ // (tib. fol. *204 b*, l. 5) tatra katamo bodhisattvānāṃ *pratītyasamutpādapratisaṃyukto 'dhiprajñavihāraḥ* / iha bodhisattvena pūrvam eva satyapratisaṃyukte 'dhiprajñavihāre daśa dharmasamatāḥ pratilabdhā bhavanti yathāsūtraṃ granthatas tā veditavyāḥ / tāsām adhimātratvāt paripūrṇatvād imaṃ vihāram anupraviśati / sarvadharmeṣu pāramārthikasya sataḥ svabhāvasya nirnimittasamatayā (abrégé : &) / abhilāpābhisaṃskārapratibhāsasyālakṣaṇa & / tasyaivālakṣaṇatvāt svayam ajāta & / svayaṃ hetutaś cānutpannatvād atyantam ādiśānta & / vidyamānasya vastugrāhakasya niṣprapaṃca (tib. yod paḥi dṅos po ḥdsin paḥi śes pa spros pa med paḥi mñam pa ñid) & / ādānatyāgābhisaṃskāravigama & / tasyaiva kleśaduḥkhasaṃkleśaviyogāya vivikta & / vikalpitasya jñeyasvabhāvasya māyānirmitopama & / nirvikalpajñānagocarasya svabhāvasya bhāvābhāvādvaya & / ity ayaṃ tāsāṃ daśānāṃ dharmasamatānām arthavibhāgo veditavyaḥ / so 'smin vihāre sthitaḥ sattveṣu saṃvṛddhakaruṇo bodhau tīvracchandābhilāṣajāto lokānāṃ sambhavaṃ ca vibhavaṃ ca sarvākārayā pratītyasamutpādasamyagvyavacāraṇatayā vyavacārayati prajānāti pratītyasamutpādajñānasaṃniśritaṃ cāsya vimokṣamukhatrayam ājātaṃ bhavati śūnyatānimittāpraṇihitam / tato nidānaṃ cāsyātmaparakārakavedakabhāvābhāvasaṃjñā na pravartante / sa evaṃ paramārthakuśalaḥ sattvasāpekṣo yoniśaḥ pratividhyati / kleśasamprayogāt pratyayasāmagryāc ca saṃskṛtaṃ prakṛtidurbalam ātmātmīyavirahitam anekadoṣaduṣṭaṃ pravartate na vinā kleśasaṃyogapratyayasāmagrīm / tena mayā kleśasaṃyogapratyayasāmagrī ca vikalīkartavyā ātmarakṣārthaṃ na ca sarveṇa sarvaṃ saṃskṛtaṃ vyupaśamayitavyaṃ sattvānugrahārtham / tasyaiva jñānakāruṇyānugatasyāsmin vihāre 'saṅgajñānābhimukho nāma prajñāpāramitāvihāro 'bhimukhī bhavati / yenāyaṃ sarvalaukikacaryāsv asaktaś carati / sa ca vihāro yā tīkṣṇā saptamyāṃ bhūmau prāyogikacaryāparyantagatā bodhisattvakṣāntis tayānulomikyā kṣāntyā saṃ-

gṛhīto veditavyaḥ / so 'saṅgajñānābhimukhaḥ prajñāpāramitāvihārābhimukhyād bodhyāhārakāṃś ca pratyayān āharati laukikān na ca saṃskṛtasaṃvāsena saṃvasati (tib. byaṅ chub ḥdren par byed paḥi rkyen rnams kyaṅ ḥdren par byed pa ḥjig rten pa rnams kyi ḥdus byas kyi gnas pas kyaṅ gnas par mi byed do) praśame ca śāntadarśī bhavati na ca tatrāvatiṣṭhate / tasyaivam upāyaprajñājñānānugatasyāvatāraśūnyatāsamādhipramukhāni daśasamādhimukhaśatasahasrāṇy āmukhībhavanti / yathā śūnyatāsamādhir evam apraṇihitānimittasamādhayo veditavyāḥ / teṣām āmukhībhāvād abhedyāśayaś ca bhavati sarvākārād buddhaśāsanād asaṃhāryaś ca bhavati sarvatīrthyamāraśāsanapratyarthikaiḥ / śeṣaṃ pūrvavat / tatrāyaṃ viśeṣaḥ / tad yathā tad eva suvarṇaṃ kuśalena karmāreṇa vaiḍūryamaṇiratnasṛṣṭaṃ pratyarpitam asaṃhāryaṃ bhavati tadanyaiḥ sarvajātarūpair evam asya bodhisattvasya tāni kuśalamūlāni viśuddhatarāṇi bhavanty asaṃhāryāṇi pūrvavat / Ce qui suit est semblable à la section 6 S / ayaṃ pratītyasamutpādapratisaṃyukto 'dhiprajñavihāraḥ / dharmasamatāpariniṣpattipraveśataś ca pratītyasamutpādāvabodhavimokṣamukhasaṃtataś ca sarvamithyāsaṃjñāsamudācārataś copāyasaṃsāraparigrahataś cāsaṅgajñānābhimukhaprajñāpāramitāvihārābhimukhaś cāpramāṇasamādhipratilambhataś cābhedyāśayapratilambhataś ca śāsanād asaṃhāryataś ca kuśalamūlaviśuddhita upapattitaḥ prabhāvataś ca samāsanirdeśato veditavyaḥ / vistaratas tad yathābhimukhyāṃ bhūmāv asaṅgajñānābhimukhasya prajñāpāramitāvihārābhimukhyād abhimukhīty ucyate / tenaivārthenāyaṃ vihāro veditavyaḥ // (tib. fol. *206 a*, l. 7) tatra katamo bodhisattvānāṃ *sābhisaṃskāraḥ sābhogo nirnimitto vihāraḥ* / iha bodhisattvenānantare 'dhiprajñavihāre daśopāyaprajñābhinirhṛtāḥ sarvasattvasādhāraṇā laukikāḥ sarvalokāsādhāraṇāś ca mārgāntarārambhaviśeṣāḥ pratilabdhā bhavanti yeṣām adhimātratvāt paripūrṇatvāt saptamaṃ vihāram anupraviśati / teṣāṃ yathāsūtram eva granthavistaro veditavyaḥ / laukikasampattisaṃvartakaṃ puṇyaparigraham ārabhya (abrégé : &) sattveṣu hitasukhāśayam & bodhāya puṇyasambhārabodhipakṣyadharmottarotkarṣam & śrāvakāsādhāraṇatāpratyekabuddhāsādhāraṇatām & sattvakarmadhātum & lokadhātum & tathāgatakāyavākcittajñānam & / ity ayaṃ teṣām upāyaprajñānirhṛtānāṃ mārgāntarāṇām ārambhaviśeṣāṇām

adhikārārthaḥ samāsato veditavyaḥ / sa ebhir yukto 'pramāṇam asaṃkhyeyaṃ tathāgataviṣayaṃ pratividhyati tatsamutthānāya cānābhoganirnimittākalpāvikalpanatayā apramāṇabuddhaviṣayaṃ paśyan nirantaraṃ niśchidraṃ prayujyate sarveryāpathacāravihāramanasikāreṣu nāsya sarvāvasthāgatasya mārgavipravāsitatvaṃ (tib. lam daṅ bral bar mi ḥgyur ro) bhavati / tasya cittakṣaṇe daśapāramitāpramukhāḥ sarve bodhipakṣyā dharmāḥ paripūryante viśeṣeṇānyeṣu tu vihāreṣu na tathā / prathame pramuditavihāre praṇidhānādhyālambanatayā dvitīye cittadauḥśīlyamalāpakarṣaṇatayā tṛtīye praṇidhānavivardhanadharmālokapratilambhanatayā caturthe mārgāvatāraṇatayā paṃcame laukikakriyāvatāraṇatayā ṣaṣṭhe gambhīrapraveśatayā tasmin punaḥ saptame vihāre sarvabuddhadharmasamutthāpanatayā bodhyaṅgāni paripūryante / bodhisattvaprāyogikacaryāparipūrisaṃgrahād asya vihārasya jñānābhijñācaryāviśuddhāṣṭamavihārākramaṇāc ca / tathā hi bodhisattvo 'sya vihārasyānantaram aṣṭamaṃ vihāraṃ praviśati / sa ca vihāra ekāntaviśuddha ime tu sapta vihārā vyāmiśrāḥ / viśuddhavihārapūrvaṃgamatvād asaṃkliṣṭās tadasamprāptatvāt saṃkliṣṭacaryāpatitā vaktavyāḥ / tasyāsmin vihāre sarvarāgādipramukhāḥ kleśāḥ prahīyante / sa na kleśo na niḥkleśo veditavyaḥ / asamudācārād buddhajñānābhilāṣāc ca / tathābhūtasyāsyādhyāśayapariśuddham apramāṇaṃ kāyavāṅmanaskarma pravartate / sa yāni tathāgatavarṇitāni karmāṇi pūrvavat / tasya paṃcamavihārābhinirhṛtāni laukikāni śilpajñānānīha paripūryante / ācāryasammataś ca bhavati trisāhasramahāsāhasre / sthāpayitvā ūrdhvavihārasthān bodhisattvān tathāgatāṃś ca na kaścid asyāśayaprayogābhyāṃ samo bhavati / sarve ca dhyānādayo bodhipakṣyā dharmā āmukhībhavanti bhāvanākārābhimukhatayā na tu vipākasthānatas tad yathāṣṭame vihāre / sa tathā prayuktaḥ suniścitaviṣaya- (tib. suvicitavicaya ; 7 H) samādhipramukhāṇi daśasamādhiśatasahasrāṇy abhinirharati / bodhisattvasamādhīnāṃ teṣāṃ ca lābhāt samatikrānto bhavati śrāvakapratyekabuddhasamādhiviṣayam / sa evaṃ sarvakleśaviviktena durvijñātena sarvavikalpapracārāpagatena kāyavāṅmanaskarmaṇā viharati na cottari viśeṣaparimārgaṇābhiyogam utsṛjati sattvāvekṣayā bodhiparipūraṇārthaṃ tasyāpramāṇaṃ sarvanimittāpagataṃ kāyavāṅmanaskarma pravartate supariśodhitam anutpattikadharmakṣāntyava-

bhāsitam / asmin vihāre svabuddhiviṣayatayā sarvaśrāvakapratyekabuddhaviṣayasamatikramaḥ / tadanyeṣu tu ṣaṭsu buddhadharmādhyālambanatayā / ṣaṣṭhe vihāre bodhisattvo nirodhaṃ samāpadyate / asmiṃs tu pratikṣaṇaṃ samāpadyate / idaṃ cāsyātyadbhutaṃ karmācintyaṃ yad bhūtakoṭīvihāreṇa ca viharati na ca nirodhaṃ sākṣātkaroti / sa tam evopāyajñānābhinirhāram adhipatiṃ kṛtvā sarvasattvāsādhāraṇāṃ bodhisattvacaryāṃ carati laukikapratibhāsāṃ cātanmayīṃ ca yathāsūtram eva / tasya piṇḍārthe puṇyakriyām ārabhya kaḍatraparṣatparigraham abhi(nir)vṛttiviśeṣaprārthanāsamārambhaṃ vimokṣatrayaviharaṇatāṃ hīnayānādhimuktopāyavinayanatāṃ kāmaparibhogaṃ kāmaviśeṣaprārthanāṃ tīrthikavyāvartanatāṃ paracittānuvartanatāṃ mahājanakāyavyāvartanatāṃ cārabhya / (tib. fol. *208 a*, l. 6) śeṣaṃ pūrvavat / tatrāyaṃ viśeṣaḥ / Ce qui suit est semblable à la section 7 N / vaśavartī ca bhavati devarājaḥ kuśalaḥ śrāvakapratyekabuddhābhisamayopasaṃhāreṣu / prabhāvaḥ koṭīśatasahasrasaṃkhyānirdeśato veditavyaḥ / ayaṃ sābhogo (tib. rtsol ba daṅ bcas pa) nirnimitto vihāraḥ / upāyaprajñābhinirhṛtamārgāntarārambhaviśeṣaniṣpattipraveśataś ca tathāgataviṣayasamutthānapratividhanirantaraprayogataś ca pratikṣaṇaṃ sarvabodhipakṣyadharmasamudāgamataś ca kliṣṭākliṣṭavyavasthānataś ca prāyogikacaryāparipūrisaṃgrahataś cāśayaśuddhakarmapravṛttim adhikṛtya sarvalaukikaśilpakarmādiparipūraṇataś cāprameyaśrāvakapratyekabuddhāsādhāraṇasamādhipratilambhataś ca pratikṣaṇaṃ nirodhasamāpattitaś ca sarvasattvāsādhāraṇalokacaryācaraṇataś ca etc. / tad yathā dūraṃgamāyāṃ bhūmau bodhisattvaprāyogikacaryāparipūrisaṃgṛhītatvād dūraṃgamety ucyate / tenaivam arthena vihāro veditavyaḥ // tatra katamo bodhisattvānām *anābhogo nirnimitto vihāraḥ* / iha bodhisattvena prathame 'nantare vihāre daśākāraṃ sarvadharmaparamārthāvatārajñānaṃ pratilabdhaṃ bhavati / triṣv adhvasu yathāyogam ādyanutpannatām ajanmatām alakṣaṇatām ārabhya tadanyahetubhāvāsambhavāvināśatāṃ cārabhya paramārthato nirabhilāpyasvabhāve vastunirabhilāpābhisaṃskārapratibhāsasya svabhāvasya lakṣaṇena hetubhāvena cāvidyamānasya tasyaiva saṃkleśātmanā apravṛttitāṃ cānivṛttitāṃ cārabhya tadajñānamithyābhiniveśahetukāṃ ca tasmin vidyamāne vastuni nirabhilāpye ādimadhyaparyavasānasarvakāla-

saṃkleśasamatāṃ cārabhya tathatāsamyakpraveśanirvikalpasamatayā ca tatsaṃkleśāpanayam ārabhya / ity asya jñānasya daśākārasyādhimātratvāt paripūrṇatvād imam aṣṭamaṃ pariśuddhaṃ vihāram avatarati / ihasthaś cānutpattikeṣu dharmeṣu pravarāṃ bodhisattvakṣāntiṃ suviśuddhāṃ labhate / sā punaḥ katamā / catasṛbhiḥ paryeṣaṇābhir ayaṃ bodhisattvaḥ sarvadharmān paryeṣya yadā caturbhir eva yathābhūtaparijñānaiḥ parijānāti tadā sarvamithyāvikalpābhiniveśeṣv apanīteṣu sarvadharmāṇāṃ dṛṣṭe ca dharme sarvasaṃkleśānutpattyanukūlatāṃ paśyati / samparāye ca sarveṇa sarvaṃ niravaśeṣato 'nutpattiṃ paśyati teṣām eva pūrvamithyāvikalpābhiniveśahetusamutpannānāṃ (tib. mṅon par shen paḥi rgyu las yaṅ dag par skyes paḥi chos) dharmāṇām / tāḥ punaś catasraḥ paryeṣaṇā yathā pūrvaṃ nirdiṣṭās tattvārthapaṭale catvāri ca yathābhūtaparijñānāni tāny adhimukticaryāvihāram upādāya yāvat sābhoganirnimittād vihārān na suviśuddhāni bhavanti / asmiṃs tu vihāre pariśuddhāni bhavanti / tasmāt sa bodhisattvo 'nutpattikeṣu dharmeṣu kṣāntipratilabdha ity ucyate / sa tasyāḥ kṣānter lābhād gambhīraṃ bodhisattvavihāram anuprāpnoti / tasya pūrvake ye nirnimitte vihāre catvāro 'pakṣālās te prahīṇā bhavanti / ya ābhogābhisaṃskāraḥ sa prahīṇo bhavati / uttari ca viśuddhivihāre autsukyaṃ prahīṇaṃ bhavati / sarvākārasattvārthakriyāśaktāv autsukyaṃ prahīṇaṃ bhavati / sūkṣmasaṃjñāsamudācāraś ca prahīṇo bhavati / tasmāt sa vihāraḥ supariśuddha ity ucyate / tasya ca tasmin gambhīre vihāre 'bhiratasya tasmin dharmamukhasrotasi tathāgatasaṃcodanāsamādāpanābhinirhāramukhajñānābhijñākarmopasaṃhāro 'prameyaḥ / tathā saṃcoditasya cāpramāṇakāyavibhaktijñānābhinirhāro daśavaśitāprāptiś ca / yathāsūtram eva vistareṇa veditavyāḥ / vaśitāprāptaḥ sa yāvad ākāṅkṣati tāvat tiṣṭhati / yāṃś ca dhyānavimokṣādicittavihārān ākāṅkṣati teṣu (tib. gaṅ gis ... des) viharati / saṃkalpamātreṇaivāsya sarvabhojanādipariṣkārasampad bhavati sarvaśilpakarmasthāneṣu cāsya yathākāmaṃ supracāratā bhavati / sarvopapattisaṃvartanīyeṣu ca karmasu sarvopapattyāyataneṣu cāsya kāmakāropapattitā bhavati / yathepsitaṃ ca sarvabodhikāryaṃ karoti (tib. rdsu ḥphrul gyi bya ba thams cad kyaṅ ji ltar ḥdod pa bshin du byed do) / sarvapraṇidhānāni cāsya yathākāmaṃ samṛdhyanti / yad yad eva vastu yathā-

dhimucyate tat tathaiva bhavati nānyathā / yad yaj jñeyaṃ jñātukāmo bhavati tad api jānīte yathāvat (tib. fol. *210 a*, l. 4 : śes bya gaṅ śes par ḥdod pa de la yaṅ ji lta ba bshin du śes so) / nāmakāyapadakāyavyaṃjanakāyānāṃ ca nikāmalābhī bhavati sarvadharmasamyagvyavasthānakuśalaḥ / evaṃ vaśitāprāptasyāsya bodhisattvasyātaḥ pareṇa vaśitāprāptikṛtānuśaṃsā vistareṇa yathāsūtram eva veditavyā / audārikaṃ ca buddhadarśanaṃ vihāya satatasamitam avirahito[1] bhavati buddhadarśane[na] / śeṣakuśalamūlaviśuddhir yathāsūtraṃ veditavyā saha suvarṇadṛṣṭāntena ca / upapattiḥ prabhāvaviśeṣaś cāsya cāpy asya bodhisattvasyāsmin vihāre yathāsūtram eva veditavyaḥ / ayam anābhogo nirnimitto vihāraḥ / paramārthāvatārajñānaniṣpattitaś cānutpattikadharmakṣāntilābhataś ca sarvāpakṣālāpagatagambhīrabodhisattvavihāraprāptitaś ca dharmamukhasrotasi buddhair aprameyābhinirhāramukhajñānābhijñākarmopasaṃhārataś cāpramāṇakāyavibhaktijñānapraveśataś ca vaśitāprāptitaś ca vaśitānuśaṃsāpratyanubhavanataś ca etc. / tad yathācalāyāṃ bhūmau pūrvakābhisaṃskārāpagamād anābhogaṃ niścalavāhimārgasamārūḍhaṃ tac cittaṃ tasyāṃ bhūmau pravartate / tasmāt sā bhūmir acalety ucyate / tenaiva cārthenāyaṃ vihāro draṣṭavyaḥ // tatra katamo bodhisattvānāṃ *pratisaṃvidvihāraḥ* / iha bodhisattvas tenāpi vihāreṇa gambhīreṇāsaṃtuṣṭa uttarijñānaviśeṣatām anugacchan / yaiś ca dharmajñānābhisaṃskāraiḥ pareṣāṃ dharmaḥ sarvākāro bodhisattvena deśayitavyo yac ca dharmākhyānakṛtyaṃ tat sarvaṃ yathābhūtaṃ prajānāti / tatredaṃ dharmasamākhyānakṛtyaṃ gahanopacāreṣu ye ca saṃkliśyante viśuddhyante ca / yena ca saṃkliśyante yena ca viśuddhyante / yac ca saṃkleśavyavadānam / yā ca tasyānekāntikatā / yā ca tasyaikāntānekāntikatā (tib. deḥi gcig tu ṅes pa daṅ gcig tu ma ṅes pa gaṅ yin pa) / tasya yathābhūtaṃ jñānam / evaṃ ca dharmadeśanākuśalasya deśanākṛtyakuśalasya ca yat sarvākāramahādharmabhāṇakatvam aprameyadhāraṇīprāptasya sarvasvarāṅgavibhaktikuśalasyākṣayapratibhāṇasya yādṛśyā dharmadhāraṇodgrahaṇaśaktyā samanvāgatasya yayā bodhisattvapratisaṃvidabhinirhṛtayā vācā yādṛśe dharmāsane niṣaṇṇasya yatra yeṣu ca dharmaṃ deśayato yāvadbhir mukhair yayā sattvavijñāpanasaṃtoṣaṇakṛtyasaṃniyojana-

1. **saṅs rgyas mthoṅ ba daṅ mi ḥbral lo /**

śaktyā samanvāgatasya tat sarvaṃ yathāsūtram eva vistaranirdeśato veditavyam / kuśalamūlaviśuddhyupapattiprabhāvaviśeṣo 'pi yathāsūtram eva veditavyaḥ / ayaṃ bodhisattvānāṃ pratisaṃvidvihāraḥ / śāntavimokṣāsaṃtuṣṭipraveśataś ca dharmasamākhyānābhisaṃskārajñānataś cācintyamahādharmabhāṇakatvapratilambhataś ca etc. / tad yathā sādhumatyāṃ bhūmau sarvasattvānāṃ hitasukhāya pariśuddhayā bodhisattvapratisaṃvinmatyā dharmasamākhyānādhikāratvāt sā bhūmiḥ sādhumatīty ucyate / tenaivārthenāyaṃ vihāro draṣṭavyaḥ // tatra katamo bodhisattvānāṃ *paramo vihāraḥ* / iha bodhisattvasya pratisaṃvidvihāre sarvākārapariśuddhe dharmarājatvārhasya dharmābhiṣekasamāsannasya vimalādisamādhyaprameyapratilambhakaraṇataḥ sarvajñānaviśeṣābhiṣekapaścimasamādhisammukhībhāvāc ca sarvabuddhebhyas tadanurūpāsanakāyaparivārapratilābhinaḥ svaraśmigamanapratyāgamanataḥ sarvākārasarvajñajñānābhiṣekapratilambhataś cābhiṣiktasya ca sarvavineyasamudānayanatadvimokṣopāyabuddhakṛtyajñānataś cāprameyavimokṣadhāraṇyabhijñāpratilambhataś ca tadadhipateyamahāsmṛtijñānābhinirhāranirvacanavyavasthānataś ca mahābhijñābhinirhārataś ca kuśalamūlaviśuddhyupapattiprabhāvaviśeṣataś ca etc. / tad yathā dharmameghāyāṃ bodhisattvabhūmau paripūrṇabodhisattvamārgaḥ suparipūrṇabodhisambhāraś ca sa bodhisattvas tathāgatānām antikād dharmameghabhūtām atyudārāṃ duḥsahāṃ tadanyaiḥ sarvasattvaiḥ saddharmavṛṣṭiṃ sampratīcchati / dharmameghabhūtaś ca svayam anabhisambuddhabodhir abhisambuddhabodhiś cāprameyāṇāṃ sattvānāṃ saddharmavṛṣṭyā nirupamayā kleśarajāṃsi praśamayati vicitrāṇi ca kuśalamūlasasyāni virohayati vivardhayati pācayati ca [tasyāṃ bhūmāv asthita][1] / tasmāt sā bhūmir dharmameghety ucyate / tenaiva cārthena paramo vihāro draṣṭavyaḥ //

na ca yāny uttarottareṣu vihāreṣv aṅgāni nirdiṣṭāni pūrvakeṣu vihāreṣu sarveṇa sarvaṃ na saṃvidyante / api tu mṛdutvān na saṃkhyāṃ gacchanti / teṣām eva madhyādhimātratvāt tadanyottarabhūmipratilambhaniṣpattivyavasthānaṃ veditavyam / ekaikaś cātra vihāro 'nekair mahākalpakoṭīśatasahasrais tato vā prabhūtataraiḥ pratilabhyate niṣpadyate ca / te tu sarve vihārās tribhir mahākalpāsaṃkhyeyaiḥ samudāgacchanti / mahākalpāsaṃkhyeyenādhimukti-

[1]. sa de la gnas nas ; passage entre parenthèses manque dans la version de Hsüan Chuang.

caryāvihāraṃ samatikramya pramuditavihāro labhyate / taṃ ca vyāyacchamānaḥ prauḍhyena nāvyāyacchamānaḥ / dvitīyena mahākalpāsaṃkhyeyena pramuditavihāraṃ yāvat sābhogaṃ nirnimittaṃ vihāram atikramyānābhogaṃ nirnimittaṃ pratilabhate / taṃ ca niyatam eva tathā hi sa śuddhāśayo bodhisattvo niyataṃ vyāyacchate (tib. fol. *212 b*, l. 1) / tṛtīyena mahākalpāsaṃkhyeyenānābhogaṃ ca nirnimittaṃ pratisaṃvidvihāraṃ samatikramya paramaṃ bodhisattvavihāraṃ pratilabhate / tatra dvau kalpāsaṃkhyeyau veditavyau / yo 'pi kalpaḥ so 'pi rātriṃdivasamāsārdhamāsagaṇanāyogena kālāprameyatvād asaṃkhyeya ity ucyate / yo 'pi teṣām eva mahākalpānāṃ gaṇanāyogena sarvagaṇanāsamatikrāntā saṃkhyā so 'py asaṃkhyeyaḥ/ pūrvakeṇa kalpāsaṃkhyeyena bodhir akalpaiḥ (mi ñuṅ ba shig gis) kalpāsaṃkhyeyair adhigamyate / paścimakena punaḥ kalpāsaṃkhyeyena tribhir eva nādhikaiḥ / yas tv adhimātreṇa vīryārambheṇa prayujyate tatra kaścid antarakalpān prabhūtān vyāvartayati (ḥdums par byed do) kaścid yāvan mahākalpān na tv asaṃkhyeyavyāvṛttiḥ kasyacid astīti veditavyam / ebhiś ca dvādaśabhir bodhisattvavihārais tribhir asaṃkhyeyaiḥ kleśāvaraṇapakṣyaṃ ca dauṣṭhulyaṃ prahīyate jñeyāvaraṇapakṣyaṃ ca / tatra triṣu vihāreṣu kleśāvaraṇapakṣasya dauṣṭhulyaprahāṇaṃ veditavyam / pramudite vihāre āpāyikakleśapakṣyasya sarveṇa sarvaṃ (dauṣṭhulyasya prahāṇam) samudācāratas (sct. et tib.; chin.: asamudācāra) tv adhimātramadhyasya sarvakleśapakṣasya / anābhoge nirnimitte vihāre 'nutpattikadharmakṣāntiviśuddhivibandhakleśapakṣyasya sarveṇa sarvaṃ dauṣṭhulyasya prahāṇaṃ veditavyaṃ samudācāratas tu sarvakleśānām / parame punar vihāre sarvakleśasavāsanānuśayāvaraṇaprahāṇaṃ veditavyaṃ tac ca tāthāgataṃ vihāram anupraviśataḥ / jñeyāvaraṇapakṣyam api dauṣṭhulyaṃ trividhaṃ veditavyaṃ tvaggataṃ phalgugataṃ sāragataṃ ca (Wogihara, l. c. p. 29) / tatra tvaggatasya pramudite vihāre prahāṇaṃ bhavati phalgugatasyānābhoge nirnimitte sāragatasya tāthāgate vihāre prahāṇaṃ bhavati sarvāvaraṇaviśuddhijñānatā ca / teṣu ca triṣu vihāreṣu tasya kleśajñeyāvaraṇaprahāṇasya tadanye vihārā yathākramamaṃ sambhārabhūtā bhavanti / eṣu trayodaśasu vihāreṣu samāsata ekādaśavidhā viśuddhir veditavyā / prathame gotraviśuddhiḥ (abrégé : &) / dvitīye śuddhādhimukti & tṛtīye 'dhyāśaya & caturthe

śīla & paṃcame citta & ṣaṣṭhe saptame 'ṣṭame ca samyagjñānasamārambha & navame prāyogikacaryāparipūri & daśame tattvajñānābhijñābhinirhāra (de kho na śes paḥi mṅon par śes pa sgrub pa) & ekādaśe tadarthe samyakparasamākhyānāya pratisaṃvid & dvādaśe sarvākārasarvajñeyānupraveśajñāna & trayodaśe tāthāgate vihāre savāsanāsarvajñeyakleśāvaraṇa & / aṣṭābhiś ca pūrvanirdiṣṭair mahāyānasaṃgrāhakair dharmair eṣāṃ trayodaśānāṃ vihārāṇāṃ saṃgraho veditavyaḥ / prathamadvitīyayor vihārayoḥ śraddhājātasyādhimuktigatasya bodhisattvapiṭakaśravaṇacintatā / tṛtīye vihāre 'dhyāśayopagamanaṃ bhāvanākārapratilambhapūrvakam / tadanyeṣu vihāreṣu yāvat sābhoganirnimittaṃ bhāvanābāhulyam / tataś cordhvaṃ triṣu bodhisattvavihāreṣu pariśuddhacaryāsaṃgṛhīteṣu bhāvanāphalapariniṣpattiḥ / tāthāgate vihāre 'tyantanairyāṇikatā veditavyā // śrāvakavihārasādharmyeṇa caiṣāṃ dvādaśānāṃ bodhisattvavihārāṇām anukramo veditavyaḥ / yathā śrāvakasya svagotravihāras (abrégé : &) tathāsya prathamo veditavyaḥ / yathā tasya samyaktvanyāmāvakrāntiprayoga & evāsya dvitīyaḥ / yathā tasya nyāmāvakrānti & tathāsya tṛtīyo & / yathā tasyāvetyaprasādalābhina āryakāntādhiśīla & uttary āsravākṣayāya tathāsya caturtho & / yathā tasyādhiśīlaṃ niśrityādhicittaśikṣānirhāra & tathāsya paṃcamo & / yathā tasya yathālabdhasatyajñānādhiprajñāśikṣā & tathāsya ṣaṣṭhasaptamāṣṭamā vihārā veditavyāḥ / yathā tasya suvicāritajñeyasyānimittasamādhiprayoga & tathāsya navamo & / yathā tasya pariniṣpanno 'nimitta & tathāsya daśamo & / yathā tasya vyutthitasya vimuktyāyatana & tathāsyaikādaśo & / yathāsya sarvākāro 'rhatva & tathāsya dvādaśo & veditavyaḥ // bodhisattvabhūmāv ādhārānudharme yogasthāne vihārapaṭalaṃ caturthaṃ dvitīyaṃ yogasthānam //

BHŪMIPAṬALA (fol. 135 b-136 b)

(Niṣṭhāpaṭala d'après Guṇavarman)

Eṣu yathāvarṇiteṣu trayodaśasu vihāreṣv anugatāḥ sapta bhūmayo veditavyāḥ / ṣaḍ bodhisattvabhūmayaḥ / ekā vyāmiśrā bodhisattvatāthāgatā bhūmiḥ / gotrabhūmiḥ (abrégé : &) / adhimukticaryā & śuddhāśaya & caryāpratipatti & niyatā & niyatacaryā & niṣṭhāgamana & ca /

tīmāḥ sapta bodhisattvabhūmayaḥ / āsāṃ paścimā vyāmiśrā / tatra gotravihāro 'dhimukticaryāvihāraś ca dve bhūmī / pramudito vihāraḥ śuddhādhyāśayabhūmiḥ / adhiśīlādhicittavihārās trayaś cādhiprajñavihārāḥ sābhogaś ca nirnimitto vihāraś caryāpratipattibhūmiḥ / anābhoganirnimitto vihāro niyatā bhūmis tasyāṃ bhūmau bodhisattvas tṛtīyaniyatipātapatito bhavati / pratisaṃvidvihāro niyatacaryābhūmiḥ / paramo vihāras tāthāgataś ca niṣṭhāgamanabhūmiḥ / tāthāgatasya punar vihārasya bhūmeś ca paścān nirdeśo bhavati buddhadharmapratiṣṭhāpaṭale / tatra bodhisattvo 'dhimukticaryābhūmeḥ śuddhādhyāśayabhūmim anupraviśan katham apāyān samatikrāmati / iha bodhisattvo laukikaṃ pariśuddhaṃ dhyānaṃ niśrityādhimukticaryābhūmau susambhṛtabodhisambhāro daśaśatena pūrvanirdiṣṭenākāreṇa (sñar bstan paḥi rnam pa brgya rtsa bcus) sattveṣv anukampāṃ bhāvayaty (sñiṅ brtse ba sgom par byed de) ananyamanasikāraḥ / sa bhāvanānvayāt tadrūpaṃ sattveṣv anukampāśayakaruṇāśayaṃ pratilabhate yenāpāyān sattvānām arthe 'gārāvāsayogenādhitiṣṭhati (des na sems can rnams kyi don du ṅan soṅ rnams la khyim gyi gnas kyi tshul du gnas par byed de) / yadi me eṣv eva saṃnivāsato 'nuttarā samyaksambodhiḥ samudāgacchati tathāpy aham utsahāmīti / sattvānāṃ duḥkhāpanayanahetoḥ sarvaṃ ca sattvānām āpāyikaṃ karma tena śuddhenāśayenātmavaipākyam icchati / atyantasarvākuśalakarmāsamudācārāya mānasaṃ praṇidhatte (yid la smon par byed do) / tasya tathā paribhāvitaṃ tal laukikaṃ pariśuddhaṃ dhyānam āpāyikakleśapakṣyaṃ dauṣṭhulyam āśrayād apakarṣati / acireṇa tasya prahāṇād āśrayo 'sya bodhisattvasya parivartate pāpakasyāpāyikasya karmaṇo 'tyantam akaraṇatāyai apāyāgamanatāyai ca / iyatā (de tsam gyis ni ; japonais : kagitte) sa bodhisattvaḥ samatikrānto 'pāyagatīḥ sarvā bhavati samatikrāntaś cādhimukticaryābhūmiṃ praviṣṭaś ca śuddhāśayabhūmim / ye ca te daśa dharmā vihārapaṭale nirdiṣṭāḥ śraddhādayo vihāraśodhanās ta iha bhūmiviśodhanā veditavyāḥ / teṣāṃ vipakṣapratipakṣato vyavasthānaṃ veditavyam / samāsārtho 'nukramaś ca veditavyaḥ / tatra daśa te dharmā (de la bcu po ḥdi dag ni) daśānāṃ bhūmiviśodhanānāṃ dharmāṇāṃ vipakṣabhūtā dharmā yeṣāṃ pratipakṣeṇaiṣāṃ vyavasthānaṃ bhavati / katame daśa / sarveṇa sarvam anārambhacittotpādanābodhisattvaśikṣāpadāsamādā-

nam / ayaṃ śraddhāvipakṣo dharmo yasya pratipakṣeṇa śraddhā (mots soulignés abrégés : &) / sattveṣu vihiṃsācittaṃ karuṇā & karuṇā / sattveṣu vyāpādo maitrī & maitrī / bhogajīvitāpekṣā dāna & tyāgaḥ / sattvebhyo 'pakāravipratipattilābho bahukartavyatā cākheda & akhedatā / anupāyaprayogaḥ śāstrajñatā & śāstrajñatā / asauratyāparacittānuvartanatā lokajñatā & lokajñatā / kuśaladharmabhāvanāyāṃ pramādakausīdyaṃ hrīkyāpatrāpya & hrīkyāpatrāpyatā / dīrghakālikaiś citrais tīvrair nirantaraiḥ saṃsāraduḥkhair vyavadīrṇatā dhṛtibalādhānatā & dhṛtibalādhānatā / śāstari kāṅkṣā vimatir vicikitsā tathāgatapūjopasthānatāyā & tathāgatapūjopasthānatā / evaṃ tāvad eṣāṃ vipakṣapratipakṣo vyavasthānaṃ bhavati / kaḥ punar eṣāṃ samāsārthaḥ / samāsena daśabhir ebhir dharmair āśayaśuddhiḥ prayogaśuddhiś ca paridīpitā / tatra tribhiḥ pūrvakair āśayaśuddhir avaśiṣṭaiḥ prayogaśuddhir veditavyā // bodhim abhiśraddadhan bodhisattvaḥ sattvān duḥkhitān karuṇāyate karuṇāyamāno mayaite paritrātavyā iti maitrāya(n) (sñam du byams par ḥgyur ro) / tathā maitracittasya sarvaparityāgī bhavaty eṣa bhogajīvitanirapekṣaḥ / nirapekṣasyaiṣām arthe prayujyamāno 'parikhidyate / aparikhinnaś ca śāstrajño bhavati / śāstrajñaś ca yathā loke pravartitavyam anena tathā jānāty evaṃ lokajño bhavati / svayaṃ ca kleśasamudācāreṇa jehrīyate vyapatrapate / hrīmān apatrāpī ca kleśāvaśago dhṛtibalādhānaprāpto bhavati / dhṛtibalādhānaprāptaś ca samyakprayogād aparihīyamāṇaḥ kuśalair dharmair vivardhamānaḥ pratipattipūjayā lābhasatkārapūjayā ca tathāgatapūjopasthānaṃ karoti / ity ayam eṣāṃ daśānāṃ dharmāṇām anukramasamudāgamo veditavyaḥ / ebhiś ca daśabhir dharmaiḥ sarvabhūmiviśodhanā bhavati // ādhāre yogasthāne tṛtīyaṃ bhūmipaṭalam // (tib. fol. *220 a*, l. 4).

L'édition de ces deux chapitres est établie sur la seconde copie, souvent mal lisible, que le professeur japonais Unrai Wogihara a rédigée à Cambridge, où se trouve l'original sanscrit (Bendall, Catalogue, Plate I, 1), en 1904 (voir la Vorbemerkung de sa thèse de doctorat, « Asaṅga's Bodhisattvabhūmi », Univ. Strassburg, 1905). J'ai corrigé sa copie, que j'ai pu consulter grâce à l'obligeance du Professeur L. de la Vallée Poussin, d'après la version tibétaine et la traduction chinoise de Hsüan Chuang (traduite en japonais dans Koku, śāstra, vol. 7).